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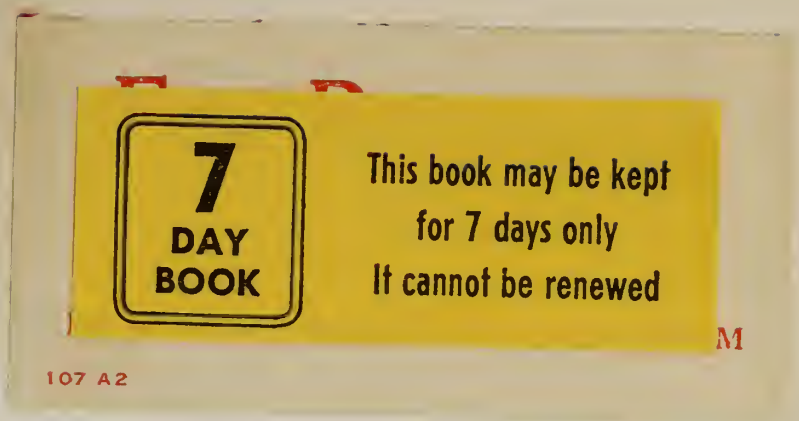

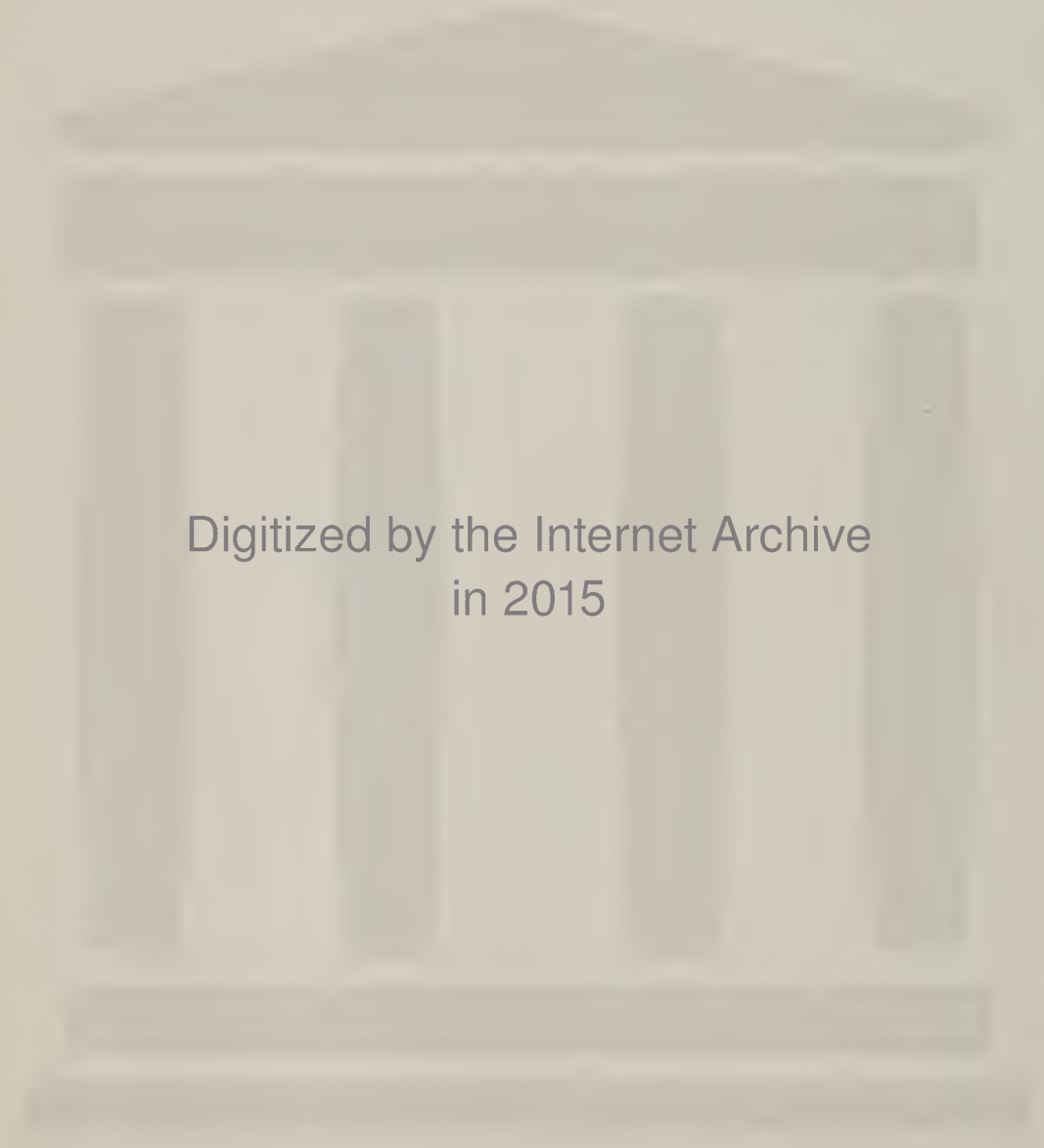
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INDEX TO VOLUME 88

ARTICLES

Bellarmine's *De Controversiis* at Woodstock 153
Contribution to Patristic Scholarship in the Old Society 139
Dean's Report 339
Examination of Conscience 24
Father Terence Connolly's Golden Jubilee 10
Foundation and First Administration of The Maryland Province 376
Geographical Distribution of Jesuits 293
Georgetown University Observatory 353
How Ignatian is the Sodality? 247
Ignatian Discretion 131
The Latest Founder 2
A Look at Catholicism in Nigeria 230
The Milford Novitiate 211
Missionary Catechetics in New France 37
New Directions in the Social Apostolate 115
Ninetieth Anniversary 343
The Society and the Liturgical Movement 238
Temporal Coadjutor Assignments 300
Third Degree of Humility 366
Trial of German Jesuits 165
Vatican Manuscripts on Microfilm 222
Virtue Surpassing Mediocrity 17

OBITUARIES

Brother Michael S. Broderick 185
Father Facundo Carbajal 57
Father Charles F. Connor 67
Brother Joseph-Marie Dietrich 189
Father Thomas Caryl Hughes 60
Father Leo Martin 277
Father Daniel M. O'Connell 407
Father John Joseph O'Rourke 415
Brother George Sandheinrich 172

CONTRIBUTORS

Amy, E. Paul, Obituary of Father Charles F. Connor 67
Auslander, Joseph, Jubilee Song (Poem) 10
Burke, James L., A Look at Catholicism in Nigeria 230
Cioffi, Paul L., The Society and the Liturgical Movement 238
Curran, Francis X., Obituary of Brother Joseph-Marie Dietrich 189
Cushing, Richard James Cardinal, The Latest Founder 9
Cushing, Richard James Cardinal, Tribute to Father Terence Connolly 11
Daly, Lowrie J., Vatican Manuscripts on Microfilm 222
Davis, Thurston, Ninetieth Anniversary 343

FARRELL, ALLAN P., Obituary of Father Daniel M. O'Connell 408
FITZPATRICK, J. P., New Directions in the Social Apostolate 115
GAUDIN, HAROLD, Obituary of Father Facundo Carbajal 57
HAGEMANN, EDWARD, Ignatian Discretion 131
HARRIS, ROBERT M., Missionary Catechetics in New France 37
HAUGHEY, JOHN C., How Ignatian is the Sodality? 247
HOWARD, R. J., Examination of Conscience 24
HYDE, LEO B., Temporal Coadjutor Assignments 300
JUDGE, ROBERT *K.*, Foundation and First Administration of the Maryland Province 376
KELLY, HUGH, Virtue Surpassing Mediocrity 17
KOLKMEYER, EMERAN J., Obituary of Brother George Sandheinrich 172
LABUHN, ALFRED J., The Milford Novitiate 211
LOFY, CARL A., The Third Degree of Humility 366
MATTHEWS, CHARLES J., Obituary of Brother Michael S. Broderick 185
MCGUIRE, MARTIN R. P., Contributions to Patristic Scholarship in the Old Society 139
MCHUGH, MICHAEL, Obituary of Father Leo Martin 277
MEHOK, WILLIAM J., Geographical Distribution of Jesuits 293
QUINN, FRANCIS X., Georgetown University Observatory 353
ROBINSON, T. A., Bellarmine's *De Controversiis* at Woodstock 153
SAMPSON, WILLIAM P., The Society and the Liturgical Movement 238
SANDERS, JOSEPH P. (tr.), Obituary of Father John Joseph O'Rourke 415
TOLAND, TERRENCE, Dean's Report 339
WALSH, LAURENCE A., Obituary of Father Thomas Caryl Hughes 60

BOOK REVIEWS

ABRAMS, M. H., ed., *Literature and Belief* (J. Robert Barth) 329
AIGRAIN, CANON RENÉ, and ENGLEBERT, ABBÉ OMER, *Prophecy Fulfilled* (Eulalio Baltazar) 202
ALEGRE, FRANCISCO JAVIER, S.J., *Historia de la Provincia de la Compañia de Jesús de Nueva España, Tomo II, Libros 4-6 (1597-1639)* (Francisco de P. Nadal) 206
BANGERT, WILLIAM V., *To the Other Towns: A Life of Blessed Peter Favre, First Companion of St. Ignatius* (Herman J. Muller) 307
BANNON, JOHN FRANCIS, S.J. and DUNNE, PETER MASTEN, S.J., *Latin America: An Historical Survey* (James G. McCann) 309
BERRIGAN, DANIEL, S.J., *The Bride: Essays in the Church* (Avery Dulles) 431
BOUSCAREN, T. L., S.J. and J. I. O'CONNOR, S.J., *Canon Law Digest: Vol. IV.* (William J. Bosch) 86
BOUYER, LOUIS, C.O., *The Meaning of Sacred Scriptures* (William J. Bosch) 205
BOUYER, LOUIS, C.O., *Newman: His Life and Spirituality.* (Harry R. Burns) 91
BOUYER, LOUIS, *The Roman Socrates* (Gerard F. Giblin) 103
BURTON, KATHERINE, *Witness of the Light* (Edmund G. Ryan) 94
CAMPBELL, RALPH, S.J., *Alive in Christ* (Royden B. Davis) 311

CHARLIER, DOM CELESTIN, *The Christian Approach to the Bible* (Harry R. Burns) 100
CLANCY, HERBERT J., S.J., *The Presidential Election of 1880* (William J. Bosch) 108
CLARK, MARY T., R.S.C.J., *Augustine: Philosopher of Freedom* (Edward V. Stevens) 317
COLLINS, JOHN H., S.J., *One in Christ* (E. A. Ryan) 77
CONANT, JAMES B., *The American High School Today* (Eugene M. Feeney) 319
CONNELL, WILLIAM A., S.J., *The Adolescent Boy* (Edward M. Pickett) 199
CONSIDINE, JOHN J., *New Horizons in Latin America* (Renato Hasche) 203
CREUSEN, JOSEPH, S.J., *Religious Men and Women in Church Law* [Rev. Ed. by A. C. Ellis, S.J.] (William J. Bosch) 86
CRONIN, JOHN F., S.S., *Social Principles and Economic Life* (Carl J. Hemmer) 435
CRONIN, VINCENT, *A Pearl to India* (Cecil H. Chamberlain) 419
DACHAUER, ALBAN J., S.J., *The Sacred Heart: A Commentary on Haurietis Aquas* (Reynaldo P. Lorredo) 445
DANIEL-ROPS, HENRI, *What is the Bible?* (Vincent T. O'Keefe) 84
DAWSON, CHRISTOPHER, *The Movement of World Revolution* (Jesus M. Montemayor) 333
DE LA BEDOYERE, MICHAEL, *The Meddlesome Friar and the Wayward Pope* (William P. Sampson) 96
DE LA COSTA, HORACIO, S.J., *Recent Oriental History* (J. S. Arcilla) 335
DESPLANQUES, F., S.J., *Christ at Every Crossroad* (Francisco F. Claver) 446
DISSENT MAGAZINE, *Voices of Dissent, A Collection of Articles from Dissent Magazine* (Edward J. Lavin) 324
DOHEN, DOROTHY, *Journey to Bethlehem* (Royden B. Davis) 332
DOWNEY, FAIRFAX, *The Guns of Gettysburg* (William J. Bosch) 93
DUNN, WILLIAM, *What Happened to Religious Education?* (James P. Cotter) 321
DURKIN, JOSEPH T., S.J., *General Sherman's Son* (Henry W. Casper) 420
FILAS, FRANCIS L., S.J., *The Parables of Jesus* (William F. Graham) 445
FLEISCHMANN, HILDEBRAND, O.S.B., ed., *The Divine Office* (Joseph G. Murray) 444
FORD, JOHN C., S.J. and GERALD KELLY, S.J., *Contemporary Moral Theology, Volume I: Questions in Fundamental Moral Theology* (R. H. Springer) 78
FREEDMAN, RONALD, et al., *Family Planning, Sterility, and Population Growth* (Alan McCarthy) 437
GANNON, EDWARD, S.J., *The Honor of Being a Man: The World of André Malraux* (Renato Hasche) 77
GEANEY, DENNIS, O.S.A., *Christians in a Changing World* (James A. O'Donnell) 436

GIESE, VINCENT J., *Training for Leadership* (James A. O'Brien) 320
GLEASON, ROBERT W., S.J., *The World to Come* (Thomas E. Clarke) .. 83
GOERRES, IDA F., *The Hidden Face* (Gerard F. Giblin) 326
GOLDBRUNNER, JOSEF, *Teaching the Catholic Catechism, Volume I: God and Our Redemption* (Edward V. Stevens) 430
GRAY, WOOD, et al., *Historian's Handbook: A Key to the Study and Writing of History* (William J. Bosch) 325
GUARDINI, ROMANO, *Prayers From Theology* (Joseph B. Neville) 321
HALECKI, OSCAR, *From Florence to Brest (1439-1596)* (José S. Arcilla) 424
HASKELL, FRANK ARETAS, *The Battle of Gettysburg* (William J. Bosch) 93
HASTINGS, CECIL, et al., *Pattern of Scripture* (Robert J. Keck) 322
HATCH, WALDEN, and WALSHE, SEAMUS, *Crown of Glory: The Life of Pope Pius XII* (John J. Rohr) 330
HESBURGH, THEODORE M., C.S.C., *Patterns for Educational Growth* (Erwin G. Beck) 332
HIGGINS, THOMAS J., S.J., *Man as Man* (Robert H. Springer) 194
HILL, EDMUND (transl.), *Nine Sermons of Saint Augustine on the Psalms* (Robert T. Rush) 316
HIRSCHBERGER, JOHANNES, *History of Philosophy, vol. I* (Robert H. Cousineau) 331
HOFINGER, JOHANNES, S.J., et al., *Worship: The Life of the Missions* (Erwin G. Beck) 204
HULME, WILLIAM E., *God, Sex and Youth* (Robert H. Springer) 312
JOHNSON, EDGAR N., *An Introduction to the History of the Western Tradition* (William J. Bosch) 318
JOLY, EUGENE, *What is Faith?* (Robert J. Keck) 84
JUNGMANN, JOSEF A., S.J., *Public Worship: A Survey* (Paul L. Cioffi) 98
KAISER, EDWIN G., C.P.P.S., *Sacred Doctrine: An Introduction to Theology* (Joseph L. Roche) 97
KARRER, OTTO, *Neues Testament, übersetzt und erklärt* (Joseph A. Fitzmyer) 433
KEELER, SISTER JEROME, O.S.B., ed., *Handbook of Catholic Adult Education* (John M. Culkin) 322
KELLY, GEORGE A., *The Catholic Marriage Manual* (Joseph B. Neville) 438
KILLGALLON, REV. JAMES and REV. GERARD WEBER, *Life in Christ: Instructions In the Catholic Faith* (Joseph G. Murray) 112
KNOX, RONALD, and COX, RONALD, *The Gospel Story* (Robert J. Keck) 197
KNOX, RONALD, and COX, RONALD, C.M., *It is Paul Who Writes* (Robert J. Keck) 434
LAFARGE, JOHN A., S.J., *An American Amen* (J. Robert Barth) 335
LATOURETTE, KENNETH SCOTT, *The Nineteenth Century in Europe: Background and the Roman Catholic Phase* (William J. Bosch) 323
LAZZARINI, ANDREA, *Pope John XXIII: A Life of the New Pope* (William T. Jones) 331

LEWIS, C. S., *Reflections on the Psalms* (Robert F. McDonald) 110
LINDEN, JAMES V., S.J., *The Catholic Church Invites You* (Paul Osterle) 442
LIPPERT, PETER, S.J., *The Jesuits, a Self-Portrait* (William J. Young) 306
LOMBARDI, RICHARD, S.J., *Towards a New World* (John A. Dotterweich) 334
LUCEY, WILLIAM LEO, S.J., *History: Method and Interpretation* (William J. Bosch) 192
LYNCH, WILLIAM F., *The Image Industries: A Constructive Analysis of Films and Television* (Carroll J. Bourg) 310
MAGSAM, CHARLES, M.M., *The Inner Life of Worship* (George R. Graziano) 208
MASCALL, E. L., *The Recovery of Unity* (Daniel F. X. Meenan) 325
MCCARTHY, J. P., S.J., *Heaven* (Joseph A. Galdon) 310
MCNALLY, ROBERT E., S.J., *The Bible in the Early Middle Ages* (C. H. Lohr) 433
MERTON, THOMAS, *The Secular Journal of Thomas Merton* (Gerard F. Giblin) 195
MORSE J. MITCHELL, *The Sympathetic Alien: James Joyce and Catholicism* (Joseph A. Galdon) 422
MURCHLAND, BERNARD, C.S.C., ed., *God Speaks* (William P. Sampson) 432
MURPHY, EDWARD L., S.J., *Teach Ye All Nations: The Principles of Catholic Missionary Work* (A. Hennelly) 90
MURPHY, JOHN F., *The Virtues on Parade* (Arthur S. O'Brien) 329
NEAL, EMILY GARDINER, *God Can Heal You Now* (William F. Graham) 194
NICHOLS, ROY F., *Religion and American Democracy* (William M. King) 439
NOONAN, JOHN T., Jr., *The Scholastic Analysis of Usury* (C. A. Frankenhoff) 102
O'BRIEN, F. WILLIAM, S.J., *Justice Reed and the First Amendment: the Religion Clauses* (Thomas M. Quinn) 438
O'BRIEN, KEVIN J., C.SS.R., *The Proximate Aim of Education: A Study of the Proper and Immediate End of Education* (Erwin G. Beck) 87
Official Guide to Catholic Educational Institutions in the United States (Erwin G. Beck) 435
ONG, WALTER J., S.J., *American Catholic Crossroads* (Daniel F. X. Meenan) 426
ONG, WALTER J., S.J., *Ramus, Method, and the Decay of Dialogue* (William T. Noon) 302
ONG, WALTER, J., S.J., *Ramus and Talon Inventory* (William T. Noon) 302
O'RAHILLY, ALFRED, *Gospel Meditations* (Edwin J. Sanders) 196
PATSCH, JOSEPH, C.SS.R., *Our Lady in the Gospels* (Charles P. Costello) 198

PERRIN, J. M., O.P., *The Fundamentals of Catholic Action* (James A. O'Brien) 320
POAGE, GODFREY, C.P., and TREACY, JOHN P., Ph.D., *Parents' Role in Vocations* (Edmund G. Ryan) 323
POTTER, VIRGINIA BOSCH, *Fellowships in the Arts and Sciences, 1959-1960* (John J. Rohr) 200
POULIOT, LÉON, S.J., *Le Premier Retraitant du Canada: Joseph Chihouatenhua, Huron* (Andrew A. Connolly) 200
POWER, EDWARD A., *A History of Catholic Higher Education in the United States* (Allan Farrell) 81
PRESCOTT, H. F. M., *Once to Sinai* (Joseph A. Galdon) 85
RAHNER, KARL, S.J., *Happiness Through Prayer* (John J. McNeill) .. 95
REITH, HERMAN, C.S.C., *The Metaphysics of St. Thomas Aquinas* (Joseph L. Roche) 106
REYNOLDS, E. E., *Three Cardinals* (Edmund G. Ryan) 103
RICCIOTTI, GIUSEPPE, *The Age of Martyrs, Christianity from Diocletian to Constantine* (James G. McCann) 423
SAALFELD, LAWRENCE J., *Guidance and Counseling for Catholic Schools* (Francis C. Pfeiffer) 313
St. John's University Studies, Theological Series I, Mariological Institute Lectures (Charles P. Costello) 432
SCHUSCHNIGG, KURT VON, *International Law: An Introduction to the Law of Peace* (William J. Bosch) 441
SCOTT, JOHN M., S.J., *Wonderland* (Joseph A. Galdon) 196
SHALLOE, FRANCIS J., S.J., *Apostleship of Prayer for High School Students* (Francis J. Miles) 90
SIEVERS, HARRY J., S.J., *Benjamin Harrison, Hoosier Statesman* (Charles H. Metzger) 421
SLOYAN, GERARD S., ed., *A Catholic Catechism, American Edition* (Edward V. Stevens) 429
SLOYAN, GERARD S., ed., *Shaping the Christian Message: Essays in Religious Instruction* (John W. Donahue) 427
SMITH, VINCENT E., *The General Science of Nature* (James C. Carter) 88
STAUDINGER, JOSEF, S.J., *Holiness of the Priesthood: Meditations and Readings for Priests* (Paul Osterle) 198
STIERLI, JOSEF, S.J., et al., *Heart of the Saviour (A Symposium on Devotion to the Sacred Heart)* (Francisco F. Claver) 207
SULLIVAN, KEVIN, *Joyce Among the Jesuits* (Joseph A. Slattery) 79
TERRUWE, A. A. A., M.D., *Psychopathic Personality and Neurosis* (William W. Meissner) 109
THOMSON, PAUL VAN K., *Why I am a Catholic* (George R. Graziano) 446
TRESE, LEO J., *The Faith Explained* (Francis J. Miles) 429
UNESCO, edited by, *Humanism and Education in the East and West* (Anthony B. Olaguer) 442
VANN, GERALD, O.P., *The Paradise Tree* (Daniel F. X. Meenan) 327
VAN STEENBERGHEN, FERNAND, ed., *Psychology, Morality and Education* (Robert H. Springer) 315

VAWTER, BRUCE, C.M., *The Bible in the Church* (Richard E. Doyle) 328
WARD, BARBARA, *Five Ideas that Change the World* (William J. Bosch) 440
WARNER, LANGDON, *The Enduring Art of Japan* (George R. Graziano) 92
WEIGEL, GUSTAVE, S.J., *Faith and Understanding in America* (John A. Hardon) 425
WEIKL, LUDWIG, S.J., *"Stir Up the Fire"* (Reynaldo P. Lorredo) 308
WEISER, FRANCIS X., S.J., *Handbook of Christian Feasts and Customs* (George R. Graziano) 104
WELLER, PHILIP T., S.T.D., (transl.), *Selected Easter Sermon of Saint Augustine* (Robert T. Rush) 316
WIKENHAUSER, ALFRED, *New Testament Introduction* (Vincent T. O'Keefe) 193
WILDER, AMOS R., *Theology and Modern Literature* (J. Robert Barth) 105
YOUNG, WILLIAM J., S.J., (transl.), *Finding God in All Things: Essays in Ignatian Spirituality, Selected from Christus* (Arthur Morgan) 201
YOUNG, WILLIAM J., ed., *Letters of St. Ignatius of Loyola* (Edmund J. Stumpf) 418
ZUNDEL, MAURICE, *In Search of the Unknown God* (Edmund G. Ryan) 430
A Catholic Catechism [Herder and Herder] (Edward V. Stevens) 111
Marriage. A Fides Pictureback (Erwin G. Beck) 107
Vocation Booklets, *The Jesuits; Behind the S.J. Curtain; The Man in the Jesuit Mask* (James A. O'Brien) 443

GENERAL INDEX

ARTICLES

Acies Ordinata 248
Acta Conciliorum Oecumenicorum 146, 151
Acta Romana on the liturgy 238 ff.
Action Populaire 119
Airy, Sir George 353
Albareda, Abbot Anselm 222
Algué, Joseph 360 ff.
Allen, Paul L. 221
Alter, Archbishop Karl J. 219
America 119
Amy, E. Paul 67
And With The Morn 408
Apologia Pro Vita Sua 408
Aquaviva, Claude 143, 269 ff.
Araldo, Father 258
Archer, P. 361
Atlas Stellarum Variabilium 359

Auctarium Ducaenum 141
Augustinus of Jansenius 145 ff.
Auslander, Joseph 10
Avery, Henry 345, 349
Baldwin, Francis G. 214
Baluze, Stephen 146, 150
Barbelin, Felix 384
Barber, Father 377
Baronius 143, 144
Barrett, Timothy 345
Barzaeus, Father 259
Batey, Jesse 401 ff.
Bauer, John 220
Beschter, Father 385
Bibliotheca veterum Patrum 141
Bigard Major Seminary 231
Bigelow, Professor 359
Bini, Severinus 148
Bishop, Walter Warner 225
Bis Saeculari 268, 272
Blakely, Paul L. 408
Bolland, Father 140
Bollandists 139 ff.
Bollanus, Dominic 148
Borromeo, Cardinal Frederick 148
Boston College Library 13 ff.
Bourdaloue 8
Brand, M. E. 223
Breen, Aloysius A. 214
Breviarium of Nicephorus 144
Brockman, Hubert H. 215 ff.
Broderick, Michael S. 185
Brodrick, James 154, 257
Broet, Paschase 256
Brondel, Bishop 279 ff.
Brou, Alexander 27
Burke, James L. 230
Burke, Joseph A. 183
Byrns, John 181
Calveras, Father 28
Cana Movement 121
Cantillon, Joseph 128
Carafa, Cardinal Antonio 148
Carbajal, Bernard 57
Carbajal, Facundo G. 57 ff.
Carbajal, Joseph 58 ff.
Carroll, Archbishop 401 ff.
Carroll, Dr. Gerald 187
Carroll, Bishop John P. 279 ff.

Catechetics in Missions of New France 37 ff.
Chamard, Father 59
Chronicon 238, 245
Cioffi, Paul L. 238
Codex Encyclius 147
Colombiere College 220 ff.
Comey, Father 117
Concilia Galliae 149
Conciliengeschichte 152
Connelly, Father Terence 10 ff.
Connor, Charles F. 67 ff.
Cossart, G. 149 ff.
Coster, Francis 269 ff.
Councils of England 149
Crabbe, Peter 147 ff.
Crawford, Dr. Finla 339
Criminale, Anthony 255
Crown Heights School 117
Cullen, William 345
Curley, James 353 ff.
Curley, Archbishop Michael J. 61
Curran, Francis X. 189
Cushing, Richard James Cardinal 3 ff., 11 ff.
Daly, Lowrie J. 222 ff.
D'Aste, Jerome 281
Davis, Thurston 343
De Cruce 142
De Emendatione Temporum 144
de Guibert, Joseph 30
De La Bigne 141
Delaney, John 120 ff.
Delchard, Antoine 24, 33 ff.
Delehaye, Father 140
de Montalto, Felix (Sixtus V) 256
de Neckere, Bishop 384
de Valera, Eamon 10
DeVico, Father 355 ff.
Dietrich, Joseph-Marie 189 ff.
Dindorf, W. 144
Dionysius The Areopagite 144
Discretion, Ignatian 131
Dobson, Philip 117
Dockery, Robert 187
Dogmata Theologica 144
Domenech, Father 259
Donnelly, J. P. 222
Döpfner, Cardinal Julius 165
Dosch, Delmar 218
Dublin, Thomas 220

Dubuisson, Father 383, 395 ff.
Dudon, Paul 134 ff., 262
du Duc, Fronto 140
Dunshie, Margaret 57
Dupin, L. E. 145
Dzierozynski, Father 377, 386
Eagle Bay Estate 64 ff.
Eccleston, Archbishop 403 ff.
Ehrbar, Carl 217
Ehrle, Cardinal Franz 226
Eicher, Michael 216 ff.
Eisenhower, Dwight David 10
England, Bishop John 388
Epitome, Rule 440 18
Erhard, Joseph 175
Examen 24 ff.
Faber, Blessed Peter 135, 252 ff., 275
Fargis, George A. 359 ff.
Farrell, Allan P. 407
Favorite Newman Sermons 408
Feeney, Leonard 351
Fevre, Justin 158
Finn, Monsignor 237
Fisher, Father 65
Fisher, Henry P. 388
Fitzpatrick, Joseph P. 115
Flynn, Joseph 218
Foley, Father 235
Forbes, Bishop 57
Fortier, Matthew 61
Foyaca, Father 129
Frater, Robert 166 ff.
Frederick Novitiate 383 ff.
Freel, Edward T. 223
Frings, Cardinal 171
Frisbee, Father 345
Gagliardi, Father 32
Gallota, Dom 151
Galtier 145
Gannon, Robert I. 65
Garnier, Jean 145
Garnier, Julian 143, 145 ff.
Gatch, Philip 211
Gaudin, Harold 57
Gelin, Nicholas 218
General Congregation: 9th 17, 27th (1923) 240, 28th 119, 30th (1958) 247
General, Very Reverend Father 36, 191, 238 ff., 248
Georgetown University 379 ff.

Georgetown University Observatory 353 ff.
Gibbons, Cardinal 345
Gipprick, J. L. 361
Glennon, Cardinal 285
Grabmann, M. 145
Graham, Dom Aelred 131
Gretser, Jakob 142
Grivel, Father 393
Gould, Benjamin 361
Hageman, John 211
Hagemann, Edward 131
Hagen, John G. 358 ff.
Haggeney, Francis 218
Hardouin, Jean 144, 146 ff.
Harris, Robert M. 37
Hart, Luke E. 223
Harzheim 150
Haughey, John C. 247
Haverman, Father 392
Heard, Brother 385
Heart To Heart 408
Hedrick, John 361 ff.
Heerey, Archbishop Charles 230 ff.
Hefele 152
Henry, Professor 359
Henschen, Father 140
Hermes, Father 165
Herzog, Charles 345
Heyden, Francis 363 ff.
Hoffman, John 215
Holl, K. 144
Howard, Roy J. 24
Huet 146
Hughes, Thomas Caryl 60 ff.
Hurley, Archbishop 57
Hurons, Work Among 42 ff.
Hurter 155 ff.
Hyde, Leo B. 300
The Idea of a University 408
Indians, Characteristics of 39 ff.
Informationes et Notitiae 117
Institute of Social Order 121 ff.
Institute of Social Studies 123
Instructio Pro Assistentia Americae 412
Iparraguirre, Ignacio 32
Irwin, William Taylor 213
I. S. O. Bulletin 119 ff.
Jaeger, W. 141
Jenkins, Thomas M. 353

The Jesuit Relations and Allied Documents 38
The Jesuits: A Self-Portrait 253
Jesuits. God and Matter 167
John, Monsignor 231
John XXIII, Pope 171
Johnson, Henry 394, 401 ff.
Jordan, John 230
Judge, Robert K. 376
Julian of Eclanum 145
Keashen, Joseph 187
Kehres, John 221
Kemper, Francis P. 218
Kenney, Peter 376 ff.
Kenrick, Bishop 389
Kiefer, Joseph 218
Kindly Light 408
King, Richard K. 64
Klaus, Georg 167
Knights of Columbus Vatican Film Library 222 ff.
Koch, H. 144
Kolkmeyer, Emeran J. 172
Krabinger 144
Krim, George 176
Kugler, John 211 ff.
Kugler, Mathias 211
Kuppens, Francis 281
Krukowski, Father 389
Labbe, Philip 146 ff.
Labuhn, Alfred J. 211
LaFarge, John 7
Lallemant, Louis 33 ff., 136
Lawton, Monsignor 230
Le Bachelet, Xavier-Marie 157 ff.
Leclerq 152
Ledochowski, Father General 116, 119 ff., 293 f.
Leunis, John 248 ff.
Libellus Fidei 145
Liber Diurnus Romanorum Pontificum 145
Liber Pontificalis 147
Linn, Henry 218
Lippert, Peter 253
Liturgical Movement, The Society And The 238
Loaisa, Garcia 148
Lofy, Carl A. 366
Loomis, Professor 353
Lord, Daniel 122 ff.
The Love of God 131
Loyola Retreat House 219
Mabillon 146

Mahoney, Bernard 281
Mallon, Father 416
Malloy, Archbishop 411
Mansi 150
Manual of The Apostleship of Prayer 244
Manuscripta 228 f.
Martin, Leo 277 ff.
Martin, Thomas L. 278
Maryland Province, Foundation and Administration 376 ff.
Mary Osmonde, Sister 236
Matthew, Archbishop David 236
Matthews, Charles A. 185
Maurists 139 f.
McElroy, John 382
McGuire, Martin R. P. 139
McHugh, Michael 277
McMenamy, Francis X. 214
McNally, Paul A. 362 ff.
McSherry, William 376 ff.
Mediator Dei 243 f.
Mehok, William J. 293
Memoriale of Blessed Peter Faber 135
Menzel, Father 166 ff.
Mercati, Cardinal 222
Mercator, Marius 146
Merlin, Jacques 147
Migne 141
Milford Novitiate 211 ff.
Missions, Jesuit 37 ff.
Mitchell, William 216 ff.
Montfaucon 141, 151
Moore, Thomas J. 218
Müldner, Father 166 f.
Mullan, Elder 281
Mulledy, Thomas 387, 381 ff., 400 ff.
Murphy, Gerard 128
Murphy, Robert 221
Murray, Dom Gregory 341
Mystici Corporis 244
Nadal, Jerome 257 ff.
Nancarrow, John 211
National Institute of Social Order 116
Naughton, James 222
Neale, Bishop Leonard 401
Neenan, John 215
Newman, John Henry 28, 408
Nicolini, Dominic 148
Niceron 154
Nigeria, Catholicism in 230

O'Brien, John A. 238
O'Callaghan, Jeremiah J. 216
O'Ceallaigh, Sean 10
O'Connell, C. J. 407
O'Connell, Daniel M. 407 ff.
O'Connell, Ellen C. 410
O'Hern, Francis 216
O'Mailia, Miles J. 61
O'Malley, Francis 183
Omnipotentis Dei 248, 277
Ordinatio de Minervali 381
O'Rourke, John Joseph 415
Orr, Louise 213
Palladino, Father 281
Papebroch, Father 140, 143
Papini, Giovanni 138
Patristic Scholarship in the Society of Jesus 139
Patrologia Graeca 141
Patterson, Jim 64
Patterson, Joseph M. 64
Patterson, Laurence K. 115, 118
Patterson, Mrs. 64
Petau, Denys (Dionysius Petavius) 142, 144 f.
Petavius See: Petau, Denys
Phillips, Edward C. 362
Pickering, Edward 358
Piet, Father 289
Pius XI, Pope 116
Pius XII 272
Pius XII Memorial Library 229
Pontificial Biblical Institute 415 ff.
Poullier, Father 286
Power, Edward J. 413
Power, Josephine 278
Power, Sarah 281
Power, Tom C. 278
Present Position of Catholics in England 408
Prima Primaria 251, 263 ff., 276 ff. 251
Przywara, Eric 132
Quentin, Dom 149 ff.
Quilty, Father 65
Rahner, Hugo 134, 249
Ratio Studiorum Superiorum (1941) (1954) 232, 243
Reilly, Dr. 292
Reinert, Paul C. 222 f.
Reinsch, Gustave 175
Relatio Itineris 378
Researches in Electrical Rheometry 356
Reuter, Father 166 ff.

Reville, Father 59
Ribadeneira, Pedro 135
Rigge, W. F. 360
Roche, Andrew 216
Rooney, Edward B. 230, 237
Roothaan, Father General John Philip 36, 377 ff.
Rosweyde, Father 140
Roubik, Joseph 218
Roziere 146
Sacchini, Father 251, 268
Sacred Heart Novitiate, Milford, Ohio 211 ff.
St. Anthony 133
St. Basil The Great 141
St. Bernard 133
St. Francis Borgia 27
St. Francis Xavier 28, 32
St. Gregory of Nyssa 141
St. Ignatius on Examen 24 ff., on Discretion 131 ff., Relation to Sodality 247 ff.
St. John Chrysostom 140 ff.
St. John's Literary Institute 382 ff.
St. Pius X. 238, 280
St. Robert Bellarmine, *De Controversiis* 153 ff.
St. Thomas 133
Sampson, William P. 238
Sandheinrich, George 172 ff.
Savile 141
Scaliger 144
Schmidt, Walter 215
Schmidt, William J. 219
Schmitt, Denis E. 220 ff.
Schwackenberg, Francis 215, 219
Schwartz, E. 146
Secchi, Angelo 355 ff.
Second Provincial Council of Baltimore (1833) 388 ff.
Sestini, Benedict 355 ff.
Shanahan, Bishop 237
Sheehan, Pat 231
Sickel 146
Sierp, Walter 132
Sirmond, Jacques 142, 149
Sixtus V, Pope 256
Smith, Father 117
Social Apostolate 115 ff.
Social Order 123
Sodality, The 247 ff.
Sohon, F. 362
Sommervogel, Father 140
Spelman, Henry 149

Spiritual Book Associates 410 ff.
Spiritual Exercises and The Sodality, The 272 ff.
Spiritual Journal of St. Ignatius 29
Steffen, Edward 174
Stierli, Josef 248, 269, 272
Stiglmayr, Father 144
Stonestreet, Charles 353
Strohaver, George 345
Sturzo, Don Luigi 349
Sullivan, Leo D. 219 ff.
Summers, Walter 345
Surius, Lawrence 147 ff.
Talbot, Francis X. 410
Taylor, Archbishop Leo 234 ff.
Temporal Coadjutors, Assignments of 300 ff.
Third Degree of Humility 366 ff.
Third Provincial Council of Baltimore 389
Thirolf, William 216
Thomas, John 128
Thompson, Francis 14 ff.
Thornton, Father 282
Tierney, Richard Henry 344
Toland, Terrence 339
Townsend, Edward B. 212
Van Rossum, Theodore 174
Vatican Film Library 222 ff.
Vatican Library 223 ff.
Vespre, Father 394, 403
Villaret, Emile 258 ff.
Waldschmidt, Chris 211
Walker, Ara F. 221
Walsh, Laurence A. 66
Wernert, Bernard 221
West, John 212
West, Rebecca 212
White, Andrew 378
White, Bishop 280
Whitefield, Archbishop 387, 402
Widera, Francis 215
Wilkins 150
Wilson, Francis 219
Woods, Father 289
Work of the Bollandists Through Three Centuries 140, 152
Xavier Labor School 117, 120
Young, Aloysius 386
Young, William J. 218
Zeij, James 241
Zosimus, Pope 145
Zwinge, Father 394

WOODSTOCK LETTERS

VOL. LXXXVIII, No. 1 FEBRUARY, 1959

CONTENTS FOR FEBRUARY 1959

THE LATEST FOUNDER 2
Cardinal Cushing

FATHER TERENCE CONNOLLY'S GOLDEN JUBILEE 10
Jubilee Chant 10
Joseph Auslander
Cardinal Cushing's Tribute 11

VIRTUE SURPASSING MEDIOCRITY 17
Hugh Kelly

EXAMINATION OF CONSCIENCE 24
R. J. Howard

MISSIONARY CATECHETICS IN NEW FRANCE 37
Robert M. Harris

FATHER FACUNDO CARBAJAL 57
Harold Gaudin

FATHER THOMAS CARYL HUGHES 60
Laurence A. Walsh

FATHER CHARLES F. CONNOR 67
E. Paul Amy

BOOKS OF INTEREST TO OURS 77

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The Latest Founder

St. Paul hesitated to call himself an apostle because he became one after the Ascension of the Lord. He contented himself with being called "the least of the apostles, not worthy to be called an apostle," because of the time lag between his calling and that of the others.

With such exalted example to rebuke me, I certainly hardly dare accept, without great reserve, the title of a "Founder" of the Society of Jesus at this late date in the history of the Society. It is now four full centuries since St. Ignatius and his little company founded the Society, and much holy water has passed over the fonts since then! If Paul was embarrassed to be called an apostle even within the lifetime of the original Twelve, I need not feign unworthiness to be called a "Founder" four centuries after the work of the Jesuits got underway. Perhaps I can meet the situation by paraphrasing St. Paul and insisting that while I am "the latest and the least of the Founders, not worthy to be called a Founder," nonetheless, "by the grace of the Society I am what I am," and I rejoice to have even this tardy tie with a work of religion so great with glory for God as is that of the Society of Jesus.

Even the honorary title of a Founder impels one to reflect on what he would have done if he had been around when the work began, and it impels me to imagine what would be my thoughts these four hundred years later if I were the real Founder of the Society, St. Ignatius. What things would I say to you if I were really the Founder? If, by throwback in history, I could re-capture the days when the work was beginning, what same objectives would I seek? What means to these would I still choose? What things would I now change?

Address by Richard James Cardinal Cushing at the ceremony in which His Eminence was declared a founder in the New England Province of the Society of Jesus, Boston College High School, November 16, 1958.

The dominant thought that I have, as I try to imagine myself by privilege in the place of Founder that belongs by right only and forever to St. Ignatius, is that *I'd do it all again.* The world is still very like that which Ignatius knew. Certainly human nature and the ways of God's grace remain unchanging and unchanged. The formulae by which Ignatius sought to win the world for Christ and in accordance with which the Society has labored these four centuries are still valid; it would be difficult to find in them anything calling for substantial revision, impossible to find elsewhere anything more consistent with constant human need or abiding divine purpose as God gives us to understand either.

Vows and Needs

Indeed, if I might exercise the role of a real Founder, setting the objectives of the Society and selecting the means of their attainment as did St. Ignatius, I would probably urge a more widespread application and acceptance in our day of the principal things St. Ignatius emphasized to his Society in his day. Take, for example, the basic vows of the religious life of the Jesuit, vows usually thought of as being so narrowly identified with the Society as to be its characteristics. I would seek to persuade our generation that, far from being esoteric or in any way highly special, the vows of the Jesuit correspond to the common spiritual needs of individuals and of all society, and include the spiritual forces needed for the service of the Church in our day not only by the select few, but by the universal company of her children.

The vow of poverty takes on special formalities, special sanctions and special merit in the religious life; but it is concerned with values and motives essential to the Christian spirit as such. If I were starting the Society of Jesus all over again, I would, of course, seek to develop an elite with a special insight into the necessity of religious poverty; but I would strive to make them, in turn, the preachers of the spirit of poverty to all their contemporaries in the life of the Church. It was not to religious alone, but to all His people that Christ addressed the words which are the ultimate inspiration of the vow of poverty: Blessed are the poor in spirit, for theirs is the Kingdom of Heaven!

Poverty of spirit could not be more needed than it is in our day. It is difficult to determine which of two alternatives constitutes the greater temptation to us, excess of riches or excess of need. Both conditions find us lacking in that spirit of poverty which would be adequate to our spiritual protection against the temptations of either riches or destitution. In an acquisitive society, such as ours indubitably is, the estimation of all life's values from the angle of acquisition and possession, is fatal to the spiritual health of a people, whether they are privileged or unprivileged, successful or economic failures, materially rich or materially poor. They are bankrupt unless they have the poverty of spirit which is concerned not with whether we possess things or not, but whether we *depend* upon them or not, for our peace of mind, for our resignation to the will of God.

Poverty for All

Such spiritual independence, such poverty of spirit, whether we have much or little, is not for one class alone and certainly not for one section of the Church alone. All Christians must have it, as all Christians must have whatever else is needed to possess the Kingdom of Heaven. In the spirit of poverty lies the key to the difference between spiritual slavery and spiritual freedom, and all Christians are called to spiritual freedom, the freedom of the sons of God. It is not difficult in our day to be either rich or poor; details of life, completely beyond our individual control, can project us suddenly into wealth or suddenly into bankruptcy. Cycles of industry, changes of government, the fortunes of war, new inventions or old stupidities make millions into princes one day and public charges the next. It is easy, relatively easy, to be rich or poor in our civilization.

But what is difficult, and what is necessary to the Christian, is to be able to accept either, the responsibilities of riches or the privations of poverty, in the religious spirit which is the substance of the vow of poverty. This is not merely the difference between sanctity and sin, whether the avaricious sin of the rich or the angry sin of the poor; it is also the difference between sanity and nervous breakdown in a generation where peace of mind has come to depend so greatly on accomplishments and possessions.

Hence, were I a real Founder, I would urge you not only to make and to keep the vow of poverty, as Ignatius urged his company to do, but I would ask that the exemplification and elucidation of the evangelical spirit of poverty be a major part of your contribution to the social teaching and spiritual direction of our generation.

Like things might be said about the vow of chastity. This vow, too, has special obligations, sanctions and merit in the formality by which it binds the religious. But at the heart of its content is an evangelical spirit which cannot possibly be limited to religious or even to a spiritual elite within the Church or the world. The spirit of chastity must carry order, meaning, direction, consolation and peace not only to the virginal living in the world, but also to spouses. Christians do not number those who take vows of chastity and are, therefore, chaste, and those who have no such vows and, therefore, may live without restraint. All are called to lives of chastity within the different states of life, the married state, that of youth and maidenhood, widowhood, the priestly state and the state of lay celibacy. It was to all Christians, all His followers, not to the religious alone, that Christ said: Blessed are the clean of heart, for they shall see God.

Spirit of Chastity

Were I a real Founder of the Society in our day, I would bid its members to take full advantage of all the spiritual techniques and stratagems by which St. Ignatius sought to make the vow of chastity so radiant a jewel in the crown of the Society. But I would warn you against any suggestion that there is something esoteric, again, or highly initiate about the spirit of chastity. Such a suggestion is only too readily accepted by a generation surrounded on every side by the sensual spirit of the world. What is needed, and what the real Founder of the Society would urge in our day, is the widest, boldest, most outspoken and most universal possible preaching of that spirit of chastity, which religious vows dramatize, but which is indispensable to the preservation of every love worthy of the name.

And above all, if I were starting the work and teaching of the Society of Jesus all over again, I would urge that the les-

sons of obedience, so stressed by St. Ignatius, be inculcated in maximum degree in the life of every Christian, not as the exclusive glory of the disciplined few. The Society of Jesus has rightly been proud of its history of sublime obedience; the late Holy Father could offer no prayer more solicitous for the Society than the prayer he offered that its religious obedience would remain for all times its hallmark and its protection. But, once again, it seems to me that more of the spirit of obedience, dramatized by the religious vow, should be made the universal, common patrimony of the Christian formation of persons and people. Spiritual obedience is the tool by which meekness and humility are fashioned. Meekness is spiritual power; humility is freedom from illusion and the madness of self-conceit. These are not the privileged treasures of the religious; they are the indispensable requirements of sanctity and sanity for all the children of men, certainly for all the children of God. It was not to religious alone, but to all His followers that Jesus said: Learn of Me, for I am meek and humble of heart and you shall find health for your souls!

Wherefore, again I say: Keep not to yourselves the ideals and objectives of your mighty vows, but make it your business to preach these to all our generation as the true source of the spiritual energies it so sorely needs and so vainly seeks elsewhere.

False Obedience

Be not deceived by those who say that obedience has no attraction for our generation. True, the concept of obedience is not easily popularized in our day. As Father LaFarge remarks, people do not crowd by the thousands to offer bouquets to or shake hands with a man who has performed an act of obedience. True, individuals get into the headlines, the scenarios and the history books more often by performing acts of disobedience and defiance than by performing acts of obedience. But this does not mean that those who aspire to teach spiritual obedience and the dignity of religious obedience are not needed and will not be successful in our generation. The past two generations have seen, to our dismay, how readily hundreds of millions of our contemporaries are caught up, enthusiastically and effectively, in false mysticism involving absolute

obedience. The despotism of Hitler was based on a cult of obedience. So was that of the Fascists in all the various forms that that cult of obedience has taken in the Mediterranean world and in Latin America. Mankind has never seen a cult of obedience so disciplined, so arbitrary or so effective as that by which Communism, national and international, has established its control over the minds and wills of millions. Only Satan can be the source of the fallacy, so widespread among the devout, that the modern world will accept anything but the concept of obedience. The fact is that no generation has rendered obedience so unquestioning and so complete as that which lines up the serfs of the Kremlin for their Red Square parades, or which queues up the citizens of democracy in the lines which wait for London buses, or which form to file income tax returns in America.

The further fact is that religious obedience, obedience in the spirit and pattern of Jesus Christ, need only be properly preached and attractively exemplified to come as a needed source of strength and, indeed, a welcome relief to a generation disenchanted with false obedience to men with no ultimate right to ask an allegiance to which Christ alone has full and proper title—the religious obedience of which Christ Himself gave the perfect example and which the Society of Jesus has made the prime source of its strength. That spirit of obedience should be more widely inculcated and its graces should be more generously shared.

Finally, were I a real Founder of the Society and called upon to say today what I would do if the work were starting again, I would urge that the Society of Jesus seek to communicate to its students and all to whom it preaches or teaches in any way, something of the Jesuit understanding of how the divine whole is greater than any human part—and the Jesuit capacity for elasticity in meeting the changing needs of the unchanging Church.

Purposes of God

On the first point I would strive to inspire every Catholic man and woman, every Christian boy and girl, with the salutary doctrine expressed by Bourdaloue in these words by which he summed up an essential Ignatian concept: "When

Courtesy The Boston Globe

RICHARD JAMES CARDINAL CUSHING
Archbishop of Boston

you work for yourselves, since you yourselves are small, everything is small which you do; but when you concern yourselves for God, everything that you do has in it something of His divinity and infinite worth." This is a lesson also badly needed in our times; only the recognition of a relationship to the plan and the purposes of God can possibly give significance to the otherwise isolated, uninspiring, scattered things that men are called to do.

In pleading for the spread throughout all the family of believers of the Jesuit spirit of elasticity in meeting the changing needs of the unchanging Church, I would point out, with special gratitude in this sesquicentennial year of the Church in New England, how this characteristic gift of the Society of Jesus has contributed to the history of the Faith in our parts. I would recall the historic circumstances and the personal decisions which brought John Carroll and his fellow Jesuit students to America in times seemingly so dark, yet actually bright with the promise of God. I would recall the strange providence that worked through the personal decisions and family histories of the men like the Fenwicks and particularly the Jesuit who became Boston's second bishop. I would recall how these men, so to say, swung with the times, keeping the old objectives constantly clear, but choosing in every generation their means and instruments in the light of the new circumstances. And I would urge, above all, that the special spirit which disposes the Jesuits to place their men at the disposition of the Holy Father for work wherever in the world they may be needed, become a characteristic spirit of us all in the changing, revolutionary but providential times. Instead of treating this special relationship to the Holy Father as a privileged disposition of an elite few, I would try to make it the attitude of mind and heart of every Catholic student leaving college, every priest being ordained, every baptized person eager to play a part in the modern missionary life of the Church and conquest of the world for Christ.

In a word, if I were a real Founder of the Society, if I were St. Ignatius looking back across 400 years, I would do it all again—the same things, only more; with the same spirit, but that same spirit shared with millions and spread to all it could reach—to the greater glory of God!

Golden Jubilee Of Father Terence Connolly, S. J.

Jubilee Song

For fifty fervent years your warm heart round
Two filial devotions have been bound:
A selfless consecration to our Lord,
A love of him who fled the Heavenly Hound.

If only he who fled Him, if but he
Could chant for us your Golden Jubilee,
Gregorian syllables would celebrate
Our Lady's—and your soul's—Nativity.

Accept this feeble effort of my own,
This heartfelt, if unworthy, orison:
You have no need of song who in your soul
Hear Heaven itself declare, "Well done! Well done!"

Joseph Auslander

Editor's Note

Fifty years in the service of God and of souls do not pass unnoticed in heaven or on earth. On the occasion of his Golden Jubilee in the Society, September 8, 1958, Father Terence Connolly received the prayers and good wishes of his fellow Jesuits and of his many friends. Among congratulations from many quarters was a cablegram from Sean O'Ceallaigh, President of Ireland: "Please accept my warm congratulations on the happy occasion of your jubilee." Eamon de Valera, Prime Minister of the same country, recalled: "We remember with gratitude your long devotion to Irish culture and pray that you may be spared many years to continue your labors as a priest and as a scholar."

In his own country, too, the beloved librarian of Boston College was not overlooked. President Eisenhower wrote:

"As a teacher for half a century, you have given much to the minds and hearts of your students. As a scholar of first rank, you have contributed to the literary treasures of our Nation. It is a privilege to send you my personal congratulations and best wishes."

The following tribute to Father Connolly, Jesuit scholar and priest of God, was delivered at the Jubilee Mass of Thanksgiving by the Archbishop of Boston, now Richard James Cardinal Cushing.

Cardinal Cushing's Tribute

The vocation of a Jesuit priest has followed traditionally in the pathways of scholarship, enlightened by prayer and safeguarded by a regime of religious discipline. From the earliest days of his association with the Society, the young Jesuit receives the formation of the classics. He is encouraged to read widely and discriminatingly the works of the great masters of antiquity. He is taught to measure the value of the literary productions of his own day by their conformity with standards set in the past by those whose names have survived the relentless sifting of literary criticism.

The Jesuit's early studies in the humanities are followed by long years of philosophy and theology, during which he discovers the principles which afford explanation of the nature, origin and destiny of the universe, and raises the eyes of natural reason to vistas of truth laid open by divine revelation. The Jesuit is thus in a position to become a scholar in the truest sense of the word. He is not merely one who has a mastery of detail or who can win the respect of the learned world by his erudition and his sense of literary perfection. He brings the particular field in which he claims competence into proper relation with the ultimate goals of scholarship; he avoids the senseless exaggerations of those who make learning itself the supreme value of human existence. He can bring the fruits of his study from the ivory towers of scholarly research into the dreary plains of every day life. He can communicate to the souls of ordinary men the love of truth which has become the guiding rule of his own life. He can inspire in those who gather around his professor's chair a zeal for scholarly perfection which will move them towards the ideals of true Christian humanism.

No field of scholarly pursuit is alien to the interests of the well-trained Jesuit. At whatever level he carries on his work, he endeavors to bring about a successful integration of the ideals of education with the existing needs of those who are

to be educated. Thus we find in the true Jesuit scholar one who can be a scientist without making science itself his philosophy of life, one who can be proficient in the arts without divorcing art from its necessary relation with religious and moral truths, one who can master the bewildering details of economics and sociology without forgetting that these subjects deal with the periphery of human activity and require to be brought under the saving control of philosophical and theological wisdom.

Scholar and Priest

We pay honor today to a scholar and priest of the Society of Jesus who has attained world-wide eminence in his chosen field while remaining both a zealous priest and an exemplary religious. Father Terence Connolly has never deviated from the direction in which his steps were turned fifty years ago when he placed himself under the standard of the militant and indomitable Ignatius of Loyola. His career has brought him into unusual relations with scholars of all faiths and all varieties of national culture. He has won the respect and esteem not only of those who can understand and sympathize with his own ideals of scholarship, but also of those with whom his association has been casual and passing rather than deeply personal.

Terence Connolly was born in the nearby town of North Attleboro and received his early education in the public schools of Pawtucket, Rhode Island. Fifty years ago this month, as a young man of twenty, he entered the Society of Jesus. His training as a Jesuit followed the pattern which moulds the man into the disciplined subject of his superiors and the cultured gentleman into the soldier of Christ. His natural inclination towards literary pursuits was evident from the very beginning, but it was kept in due subordination to the exacting demands of the novitiate and the broadening influences of Jesuit community life.

For many years, both as a scholastic and as a priest, Father Connolly was professor of English at Fordham and Georgetown Universities. In 1924 he came to Boston College to begin the long term of distinguished service in the department of English which has continued up to the present time. He was

one of the early members of the Faculty of the Graduate School of Boston College, in which he served for almost twenty years as head of the department of English. Those who have attended his classes and carried on special studies under his direction can bear witness to Father Connolly's competence in his chosen field and to his warm and personal friendship for all who gave themselves seriously to the work which he was able to help them to accomplish. During these long years of dedicated scholarly activity, Father Connolly developed the particular interests which have inspired the work which he continues to be associated with at Boston College.

Many of us are old enough to remember the limited facilities of the library around which the students of Boston College carried on their studies during the early years of the new foundation at University Heights. As we compare the small room in the Tower Building, so difficult of access and so lacking in equipment, with the magnificent edifice in which hundreds of students toil ceaselessly at the present time, we may pause today to pay tribute to our honored jubilarian for the part which he has played in making Boston College Library so serviceable and so richly endowed.

Library

Father Connolly has grown old and weary in his efforts as Librarian of Boston College to raise the library to a stature worthy of the great university to which the modest college of yesterday has grown. Anyone who has worked in a library knows the disappointments and frustrations, the endless struggles against material limitations, the painstaking search for necessary and useful tools of research that are involved in the building up of a library from a miscellaneous collection of unwanted and superfluous shelf-fillers to a well-stocked and accurately catalogued center for discriminating and productive research. Under Father Connolly's intelligent and untiring direction, the library of Boston College has rendered invaluable service not only to the undergraduates, who find in it abundant materials for collateral reading, but more particularly to the graduate students for whose specialized requirements an efficiently functioning research center is so indispensable. The test of a good library is the extent to which

its facilities are sought by visiting scholars whose needs cannot be satisfied in other institutions. If Boston College Library is meeting this test with ever-increasing success, it is because Father Connolly and his associates have labored so strenuously and with such great personal sacrifice to meet the demands of the modern intellectual world.

Father Connolly's greatest single achievement as Librarian of Boston College has been to bring to the library, and subsequently to expand, the extraordinary collection of original documents connected with the literary career of Francis Thompson. Only one who had learned to love Thompson and to discern beyond the tragic circumstances in which he lived and died the soul of a poet and the deeply buried yearnings of a saint could have dedicated himself to the long years of labor which the compiling of the Thompson Collection has involved. The theologian in Father Connolly quickly grasped the resemblance between the plaintive and exquisitely phrased yearnings of Thompson and the bold and brilliant revelations of a great mystic like St. Bernard. Thus Father Connolly has made a major contribution to the rescue of Francis Thompson from the oblivion into which he could easily have fallen, and to his proper evaluation as one of the great figures in the history of Christian spirituality.

Inspiration

It has been my privilege to have known Father Connolly as a priest of the Archdiocese of Boston over the past quarter of a century. I have seen him in action not only in the scholarly setting of his position as professor and librarian at Boston College but as a willing and loyal subject of his superiors in the broader areas of labor which fall to the lot of the pastor of souls. Father Connolly's influence over his associates has been exerted not only on their literary pursuits, but on the more significant and more eternally valuable yearnings of their spiritual life. Those who have been drawn to him because he was a man of learning have remained to admire in him the man of God in whose priestly and religious life they might find guidance and inspiration in their own yearnings to follow the impulses of God's grace.

Like anyone else who has undertaken great projects in God's name, Father Connolly has experienced the struggle which must ensue when personal preferences come into conflict with established policies and with the demands of the common good. Let it be said to his credit that he has never wavered in his loyalty to the Church, to his religious community and to the great College with which he has been so closely identified. He has sought the crown of justice rather than the fleeting rewards of personal glorification. Always modest and unassuming, his greatest joy has been to work quietly and helpfully with those who have shared in his literary interests.

Simple Priest

Father Connolly's editions of Francis Thompson's works are well known, as is his edition of the mystical poetry of Coventry Patmore. His studies on Chaucer and on the literary figures of the Elizabethan Period are of recognized value. Yet, he disdains the fame of an author and thinks of himself rather as the plodding professor, striving to make available to others the fruit of his own study. Perhaps he might prefer even to be known as a simple priest, living day by day in the shadow of his Master. It is as a priest and a religious that we salute him today.

The qualities that brighten his priesthood are so obvious that they will be immediately recognized by those who have known him casually or constantly. Intellectually honest, he hounded the truth in every work he adopted, in every duty to which he was assigned. Eager to diffuse the Christlike approach to all things with which God endowed him, he became a father and friend to many a confrere. Young Jesuits, now old in the service of their Society, can look back to the difficulties of their early ministry and recall the kindness, encouragement, and protective guidance they received from him whom they affectionately called "Terry." He is allergic to pain wherever he finds it. Friendship to him meant service to others. Love to him meant loyalty to others. He is incapable of disloyalty to anyone or anything he loves—from his fellow man to his country and his God, from the bards and saints of

Ireland to the minstrels of the Kingdom of God throughout the world.

A line from Francis Thompson reaches the core of his Christlike charity:—

> "All can feel the God that smites
> But, oh, how few the God that loves."

He never measures his love of God in extent or in fullness. It is his calling card to the rich and the poor—the beggar and the thief. With the simplicity of a child, he could accept and enjoy the hospitality of the elite and preside in a kitchen of poverty in such a way that his humble hosts felt that he was the guest of royalty. To the strong, he presented the needs of the weak; to the wealthy, their obligations to the poor. In the suffering and the sorrowful, he saw Christ and, like a Good Samaritan, he served them. His secret efforts in their behalf are known to few, because, after the manner of the saints, his charities were done in the night and the early morning. At six in the morning he has climbed four flights of stairs in a tenement block of the South End of Boston to offer the Holy Mass for three little nuns whose vocation is to live and work in the hovels and the workshops of the poor.

May he continue to edify his associates by his religiously inspired devotion to his work and his Christlike dedication to his priesthood. His wisdom is glorious and will never fade away; his charity is Christlike and shall endure forever. We salute him with affection and congratulations and prayerful mementos on this blessed occasion of his Golden Jubilee.

* * *

Virtue Surpassing Mediocrity

Hugh Kelly, S.J.

The Ninth General Congregation which met in 1649 and elected Father Piccolomini as General in succession to Father Carrafa, was asked to fix a standard of virtue by which to judge those considered worthy of solemn profession or final vows. The standard for learning had already been fixed by the Seventh Congregation in 1615. It was then reasonable to demand that there should be laid down a definite criterium by which to judge virtue also. But the question was not an easy one. Intellectual qualifications are fairly measurable; and may be estimated by examinations or by written work. But what weight or measure or yardstick is there for virtue? Virtue is such a comprehensive and subtle thing to judge. It includes numerous elements, many of which are very elusive. What special aspects should be singled out? What order or precedence should there be among them? How could one estimate with any precision, for example, humility or a spirit of prayer, or charity, or familiarity with Christ? What can one know with any exactness of the inner life of another? And is it not the interior life that is really being judged?

To enable the reader of these pages to get an idea of the peculiar difficulty of this task, I suggest that he stop reading for a minute and ask himself how he would set about establishing a standard or rule of the virtue of another that would satisfy two conditions: first that it should be practical and then that it should be true. A good many ideas will present themselves at once in a disordered way: prayer, mortification, devotion, obedience, and so on. But he will find it difficult to isolate a small number that can be arranged in a pattern and he will find it still more difficult to make them sufficiently definite to be applied so as to give an estimate that is just and representative.

The commission for spiritual matters appointed by the Congregation to consider the question, drew up a list of three indications which they considered as adequate to furnish the required criterium. The standard they proposed was approved

by the Congregation and generally accepted; it was reapproved by the Twenty-Seventh Congregation, left unchanged by the present, by the Thirtieth, and has its definite place in the Epitome as No. 440. It states that all who are to be advanced to final vows are required to surpass mediocrity in virtue and that the following must be considered as such: 1. those who regularly and for the most part, in ordinary matters, act according to the demands of virtue *(secundum exigentiam virtutis)* and give the hope that they will act in the same way in more difficult circumstances should such occur; 2. those who avoid small defects conscientiously *(religiose)* but who, if at times they slip into them, willingly and humbly accept reprimands and penances, and correct their faults; 3. those who in the daily exercise of virtues give satisfaction to both superiors and those of the house *(domesticis)*.

A person reading such a list for the first time might easily find it disappointing. It seems to set a rather poor standard. There is nothing about prayer or interior life, nothing even about obedience or zeal for souls or the desire of perfection. It would be granted at once that the standard is practical, that it fulfils one of the required conditions. But does it fulfill the other and the more important one, that it be adequate and just? Does it not seem to ask too little for the occasion? We shall consider this objection later; for the moment we shall make an analysis of the three signs; and the analysis will perhaps answer the objection.

The first sign demands that a person act in ordinary circumstances *secundum exigentiam virtutis,* according to the demands of virtue. There is no question of any one specific virtue; rather there is an appeal to a general and fairly definite standard of behaviour, to act like a virtuous person, like one who has had a religious training. The ordinary events of life, from day to day, present occasions for a display of solid, genuine virtue. Those little accidents, demands, events, mistakes, misunderstandings, which are a part of the daily round of a religious life, in what spirit do I meet them? Is it as a virtuous, trained religious, as one who is self-controlled, observant, mortified, considerate, charitable, unselfish? Or is it as a purely natural man, as a worldling, as one who is resentful, impatient, undisciplined, or one who is vain, touchy,

frivolous? The standard appealed to is sufficiently definite and clear. How would a virtuous religious act in these circumstances? What would one except to find in a religious coming to the end of a long period of training?

"But there is question only of ordinary, easy things, which could not reveal any deep, solid virtue. Surely true virtue needs something more strenuous for its testing." The objection is obvious but is really not serious. The more formidable difficulties do not often occur; if they are a necessary standard for judgment one might have to wait for years or for a lifetime to come up against them, so as to be able to make an estimate by them. A heavy cross, a painful trial, in the shape of public disgrace or signal failure, severe physical or moral suffering, a religious persecution, a grave accusation—these things do not occur in many lives and if the judgment of virtue depended on them, then in most cases, it simply could not be made. But still such serious circumstances are not left quite out of the reckoning. The practice of virtue in easier conditions is a preparation for the meeting worthily of more serious trials; the power and habit of virtuous action is all the time being strengthened. Hence the test adds that should more exacting trials present themselves, there is a good prospect that a man who has been virtuous in ordinary conditions will meet them in the same manner.

Under this first test we can discern, only very imperfectly disguised, one of the fundamental principles of St. Ignatius, the control of inordinate affections, the acquired indifference to all created things demanded in the Foundation. In his spiritual system it is the necessary preliminary to a true election of a state of life and still more so for the carrying out of the decision made in the election.

The second sign, the avoidance of small faults, is more revealing of the interior life. It is simply taken for granted that the trained religious will avoid greater faults. There is here not a matter precisely of venial sin, but of faults or imperfections. The person being judged will avoid such faults *religiose,* conscientiously; will not make little of being greedy or impatient or bad tempered, or selfish or bitter in judgment or angry. Such an attitude springs from a great purity of conscience, a practical realization that such faults are ob-

stacles to union with God and to the intimacy of prayer; that the perfection of charity depends largely on keeping the soul free from them. This does not imply that such faults will never be committed; it is inevitable that there should be some even in a very perfect life. But when such faults are committed the criterium will come into play in a new role; it will reveal a still greater virtue, the humble acceptance of reprimand and the sincere effort to amend.

Here again the standard is clear and easily applied. But it should be noted that this second mark goes deeper than the first; it reveals a more interior and spiritual formation of soul. It reveals a purity of heart, an appreciation of the interior life, a sense of spiritual values, that mark a tested, systematic, spirituality. It will show something even rarer and more valuable, the humility to take reprimands and to benefit by them; and there is scarcely any more searching test for solid virtue than this.

The third sign, to give satisfaction in the daily exercise of virtues, is a more exterior and comprehensive test. It has to deal with the exterior religious life in general; it is the evident sign of the man who lives as he should; who is regular, efficient, dependable, observant; whom superiors and companions, the most competent judges, take to be a solidly good religious. He is a man who by his unconscious, almost unintentional, regularity does much to maintain the general level of religious observance. When in the seventh part of the Constitutions St. Ignatius comes to enumerate the means the Society employs for the salvation of souls, he assigns the first place to such regularity, to the *bonum exemplum totius honestatis ac virtutis christianae.* The reason is that such a sign does not reveal merely the exterior; it is indicative of a man who has a deep appreciation of the value of the religious life, who realizes practically his obligation to cooperate with God's grace, who sees that such observance links up his life with "the sovereign wisdom and goodness of God" which works out the divine intentions throughout the world, strongly and sweetly.

We may return now to the objection made that the tests mentioned, while clear and easily applied, were still not such as would measure or manifest a virtue that is solid and deep. The brief analysis given of their meaning show that they go

deeper than would at first sight appear. They manifest a state of virtue which is the result of systematic and intelligent training, and which consequently is solid and interior. That control of affection and passion which will enable a man to act in a virtuous way in the ordinary round of life, can be the result only of a long and enlightened training. A man is not so by nature and disposition but by effort and grace. He has by practice incased himself in virtue and made it habitual. That such a virtue is not merely an external thing but has its roots in something very spiritual and interior is judged from the second sign, the attitude to faults and imperfections. A sensibility, a delicacy to faults even when they are not venial sins, can come only from a great purity of soul, a constant effort to cleanse the heart from all the desires and affections which dull the vision and the voice of God. "Blessed are the clean of heart for they shall see God." What is perhaps the most beautiful of the beatitudes is the mark of a truly interior soul, of one who tries to see God everywhere. What has been said will, I think, justify the wisdom of the Ninth Congregation.

We may assert confidently that where these three signs are discovered we have a virtue which is solid and something above mediocrity, and which may be considered as marking the end of a period of religious training. The other virtues that seemed to be left out of count, prayer, familiarity with Christ, zeal for souls, the spirit of sacrifice, desire of God's glory, these and others which might have presented themselves to our mind, are not really omitted; they are just around the corner; they are implicitly included, partly as the cause of the virtues mentioned and partly as the result.

It will be admitted at once that this method of estimating a measure of virtue is entirely true to the spirit of St. Ignatius, who urged his followers to aim at acquiring "true and solid virtues." It would be instructive to have the signs by which other religious Orders, the Benedictines, Franciscans or Dominicans, judge the suitability of their subjects for final profession. We may take it that the signs would not be precisely those mentioned here. The difference in the spirit and aim of other Orders would result in a different set of tests. There would perhaps be more emphasis laid on the qualities

which make for liturgical prayer, for recollection and the virtues which foster monastic and contemplative life in general. It is entirely characteristic of St. Ignatius, and in complete conformity with his spirit, that he would desire that those who had reached the end of their period of formation, those whom he considered worthy of their final and definite position in the Society, should be men who had full control of their affections, and had reached a considerable measure of purity of soul. Such men, he considered, had taken their training satisfactorily and were calculated to make a success of their vocation.

That measure of virtue which can be considered as surpassing mediocrity is the qualification for final profession. The finished religious has now been set on the path on which he is to advance. The beyond-mediocrity with which he begins this final stage is a beginning now and not an achievement; it is a direction which is to be maintained. He has been taught his art and now he will live it on his own account; he will perfect it by practice and carry it forward. He is expected to advance, to aim at increasing the excess over mediocrity. His path is not a dead level; it should mount steadily.

What are we to say about the three tests in this new stage? Have they completely fulfilled their function and have they no further use? They gave admittance to this new stage; must they be left at the door as one enters? They were hitherto a tool in the hands of others; can they be manipulated by the religious himself now that his progress is chiefly dependent on himself? The answer must be that these tests have their utility, and even their necessity, for this new stage, but they will now be wielded by the religious himself. He has in them an excellent means of judging if he is advancing in virtue, going in the right direction, and continuing true to his vocation. Now more than ever before, the enemy to be guarded against is mediocrity, which by no means has been surpassed once and for all by the admission to final profession.

In the Oxford dictionary "mediocre" is defined as "of middling quality, indifferent, neither good nor bad." The definition brings one sharply into awareness of the meanness of the thing which under its sonorous Latin name does not seem too bad. The vocation to the Society springs from the

Regnum Christi and is the response to Christ's call of those "*qui magis affici volent et insignes se exhibere in omni servitio sui regis aeterni et Domini universalis.*" A response of middling quality, neither good nor bad, is a poor expression of such a love and enthusiasm for Christ and His Kingdom. It would scarcely be a worthy response of "judgment and reason."

But it is not easy to live up to the level of the high moment in the *Regnum,* and still less to advance on it; hence the resolution will tend to sag, so that what began as beyond-mediocrity will soon come to decline imperceptibly. It is good then to have at hand a measure that will record the level of love and generosity required by those who have risen to the best that the *Regnum* offered. The test of the *Epitome* 440, which has been analysed, is an excellent and practical pocket rule. The difficult spiritual exercise of the daily examen, which perhaps more than any other regular exercise suffers from monotony, can be varied and made more effective by the occasional application of this test to the period under review. For the annual retreat a detailed application of this test will give a very good indication of the direction and progress of the spiritual life.

Of course, with years and experience the test would be applied in a more searching or interior way. More emphasis would come to be laid on the disposition of the heart than on exterior observance. But it is capable of such a finer use. When in the Constitutions St. Ignatius urges his sons *curent vero semper in via divini servitii progressum facere* he points to a road that rises regularly, to an effort to increase the excess beyond mediocrity which marked entry to it. The test which has been considered here must be regarded as a potent means to that end; it is at once a measure and an incentive to the progress to be made in the endless region beyond mediocrity.

I have not considered it necessary to state that the test described here is not an assessment of a Jesuit's complete spiritual equipment, but a qualifying test of his virtue. It was not meant to give an inventory of all the qualities expected of a Jesuit vocation, but only to manifest that disposition of soul —the result of spiritual training—on which the rest of the constituents depend for their stability and fruitfulness.

Examination of Conscience: Prayerful Election in Everyday Terms

R. J. Howard, S.J.

The examination of conscience is sometimes made the object of criticism by those who look upon the ascetical life from the outside and sometimes becomes a source of vague discouragement among those who practice it. We do not have to look far for the cause. Contemporary studies in psychology have led us to distrust the individual's capacity to evaluate his own motives. We are led to believe that not much light can really come from introspection. And what is worse, we are told, not merely that introspection is an illusory tool, but also that it is a dangerous one, capable of wounding him who holds it in his hand—that way, we hear, lies madness. When in addition to this we recall that the examen, or something superficially like it, was an habitual practice of certain Pythagorean Stoics and even of men like Ben Franklin, we cannot help asking ourselves what this practice can have in common with growth in the true love of God, which must, after all, be a growth in a forgetfulness of self. We feel the need to understand the examen better.

Father Antoine Delchard, S.J., tertian instructor at Saint Martin near Rheims, recently published in *Christus* a study of the examen.[1] The present article would like, while echoing a number of Father Delchard's points, to bring forward some elements from the life and thought of St. Ignatius as aids in understanding the examen. After all, St. Ignatius appears to have had most to do with the fixing of this practice as a regular feature of the ascetical life, more probably by his example than by any direct influence. Perhaps his example can help us now to appreciate his legacy better.

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[1] Antoine Delchard, S.J. "L'election dans la vie quotidienne," *Christus*, 4 (April, 1957), pp. 206-219.

The classic statement of the examination of conscience occurs in nos. 24-43 of the Exercises. Nos. 24-31 explain the particular examen; nos. 32-42 give a detailed method for making the general examen. No. 43 lists the five points which have now been incorporated into the customs of many religious families. These paragraphs constitute the final methodical form which St. Ignatius gave the examination of conscience. This classic form has, however, a history. In addition to that it has a context from which it was never meant to be separated. A study of both these factors will prove valuable in our attempt to find out what the examen means.

In the first place, we discover that St. Ignatius does not give the word examen only to one clearly defined practice, but to a good half-dozen varied practices scattered over different times and designed for different needs. The common thread running through them all is reflection, the reflection of a Basque gentleman grown serious for a moment and pondering in great calm the situation at hand. But this Ignatian reflection has three characteristics: it is prayerful; it is prayerful in a special way; it is a way which has particular relation to all the other occupations of one's religious vocation. These qualities of Ignatian reflection will serve as the division of this article.

The Examen Is A Prayer

St. Ignatius did not, of course, discover the examination of conscience. It had long existed in the Church in connection with the Sacrament of Penance. It was in this sacramental context that Ignatius first had experience with the practice and it is still in that context that he gives it its final statement in the Exercises—"to aid us to improve our confessions" (n. 32).

There would be nothing remarkable in this except for the fact that Ignatius placed a singular stress upon the frequent reception of the sacrament of penance. It was a notable innovation in his day. His contemporaries practically never confessed as often as three times a year, more commonly only once. A prolonged and detailed examination of conscience preceded such confessions, the penitent often taking copious notes. We find Ignatius himself twice making such an extended

preparation for confession—at Montserrat, in the very early period of his conversion, and again in 1541, in Rome, after his election to the generalate of the newly approved Company.

But these were for him clearly exceptional events. His own regular practice, and the practice which he urged upon his followers, upon those who made the Exercises, and upon those with whom he kept in touch by letter, was confession once a week. His insistence here exactly parallels his promotion of frequent communion, and the conditions were pretty much the same: the guidance of an experienced spiritual father. (Without this guidance Ignatius counseled confession once a month.) There was, however, this difference in his urging the reception of these two sacraments: frequent communion had once been the rule in the Church, and Ignatius was consciously returning to it;[2] frequent confession, however, had never been customary in anything like the same degree. This was a really new insistence, more novel probably than Ignatius himself realized. It deserves to be classified with those periodic discoveries of the liturgical wealth of the Church, which have such an important and fruitful bearing on the piety of future ages.

Thus, the examination of conscience assumes importance because, in Ignatius' eyes, the sacrament of penance assumes a new and important role in the ascetical life. Not only that, the examen has reference to holy communion as well. It was a characteristically Ignatian thing (which we will try to ex-

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[2] In a letter to the citizens of Azpeitia, September, 1540, Ignatius writes, "I beg that rules be made and some kind of confraternity formed, so that each member may go to confession and communion once in each month, but voluntarily, and not under penalty of sin in case he fail. For without any doubt I am persuaded and am sure that if you carry out this project you will derive incalculable spiritual advantage. It used to be the custom for all, men and women alike, to receive the Blessed Sacrament every day from the time they had reached a fitting age. Let it then be our business, for the love and spirit of such a Lord as ours, and to the great benefit of our souls, to revive and refresh in some measure the saintly customs of our fathers; and if we cannot do all, at least let us do something, confessing and communicating, as I said, once a month. And he that should desire to do more will, without any doubt, be acting in conformity with the mind of our Creator and Lord." *Letters and Instructions of St. Ignatius Loyola*(1), D. F. O'Leary trans., (St. Louis: B. Herder Co., 1914), pp. 46-47.

plain in the second part of this article) that Ignatius should advise an examination of conscience as the first of those means which create the dispositions of soul desired for the reception of the Eucharist. This was the advice Ignatius gave to Francis Borgia in the letter he wrote answering the duke's questions about frequent communion.[3]

The examination of conscience, therefore, first appears in the life and thought of St. Ignatius in the context of the sacramental life of the Church. It retains that connection ever after. It takes on a new prominence in its relationship to the sacrament of penance and begins to assume a new significance as a preparation for holy communion. It is genuinely a part, though a personal and interior part, of liturgical prayer. This is the first way in which the examen manifests its character as prayer: it opens the heart to receive God as He comes to us in the sacraments.

First Method of Prayer

The really notable Ignatian touch, however, is in this, that he gave the examination of conscience a life, so to speak, of its own. In the first place, he made it in itself a method of prayer. It is the first of those three methods which St. Ignatius describes in nn. 238-258 of the Exercises. It is a mixture of reflection upon the state of one's soul, of meditation, and of vocal prayer. It is an easy form of prayer, consisting simply of considering in turn the commandments or capital sins, in making on each one a short examination of conscience, in asking pardon each time and saying an *Our Father.*

Father Brou thinks that this method of prayer was an early practice of St. Ignatius himself and that instruction in it, along with an explanation of the commandments, almost certainly formed part of the spiritual guidance he gave to any who would listen in the university centers of Alcala, Salamanca, and Paris.[4] Even without the documents indicating as much, we

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[3] Carta 16, *Obras Completas de San Ignacio de Loyola,* edicion manual (Madrid: Biblioteca de Autores Cristianos, 1952), pp. 683-684. The index of this volume is a magnificent guide (over one hundred pages in length) to the study of Ignatian spirituality in the writings of its founder.

[4] Alexandre Brou, S.J., *Saint Ignace, maître d'oraison* (Paris: Éditions Spes, 1925), p. 214.

could realize that this would be the case. The first method of prayer is well adapted to those who are not used to praying. Father Calveras assures us that in earlier days the learning of this method of prayer by laymen was considered one of the chief purposes of the retreat which they made. St. Ignatius' secretary, Father Polanco, notes that this method is especially valuable for those trying to make certain that their good resolutions will be put into practice. We are told that St. Francis Xavier taught it to his converts, with the express purpose of bolstering their perseverance.

But this method of prayer has a special appeal for all, because it so readily serves as a bridge to a further stage in prayer. With the substitution of one's rules, the beatitudes, theological virtues, or the seven gifts of the Holy Ghost for the commandments and capital sins, one enters upon the path that leads somewhat away from the interests of the first week to the challenges of the second and third and even to the close union with God of the fourth.

When we turn to the 'classic' form of the examination of conscience, we find that it differs somewhat from the 'first method'; however it is just as much a prayer. It is a thanksgiving, a *eucharistia;* it is, perhaps above all, a petition for the grace to see our sins and to detest them. The second point reads, "to ask for grace to know my sins and to rid myself of them" (n. 43).

After all, unless the examination of conscience be itself a prayer, it is empty of meaning. Knowledge of sins is a grace and must be prayed for. Contrition is a grace and must be prayed for. One might, outside of grace, draw up extensive catalogues of moral failures and store up moving phrases to tell them with, but if some glimmering of the holiness of God does not illumine the subject's view, then all he sees is his mistake—he does not see his sin. His efforts are empty rhetoric and his penance worthless. Only grace reveals sin. Only prayer is the vehicle of grace. "The Catholic saints alone confess sin," wrote Cardinal Newman, "because the Catholic saints alone see God."

In summary, then, of the first point: We see that the Ignatian examen has its origin in the sacramental life of the Church and never strays very far from that source where

God comes in pre-eminent fashion to man. But the examination of conscience has a wider usage than that merely of prelude to the reception of the sacraments. It is itself an act of prayer, a peculiarly personal moment of union with God, seeking for a special need a special light. It becomes, therefore, a *type* of prayer. This is the subject to be considered in the second point.

The Examen Is A Prayer of a Special Type

St. Ignatius has many methods of prayer (he was not merely a model but also a student of the spiritual life)— meditation, vocal prayer, contemplation, application of the senses—and the most important of all to his way of thinking is the one called examination of conscience. The reason lies in the fact that this prayer has primarily to do with choice. To understand this point we must realize that the examen is one, as it were, concentrated instance of a spirit that penetrates the whole of the apostolic life. It is a sort of main statement of a theme constantly echoed in a variety of other patterns. That theme is reflection. Illustrations from the life of St. Ignatius can best explain what is meant.

St. Ignatius was one who had the habit of pausing to think about what he was about to do, or about what he had just accomplished. In his *Spiritual Journal* under the date of Tuesday, February 19 (1544), we find the entry:

> Last night, on getting into bed, thoughts of reverence for the Mass I would celebrate (today) and how (I would celebrate it); this morning, on awakening, entering into examination of conscience and prayer, great flow of tears streaming down my face; intense devotion in very great degree, many lights and spiritual remembrances concerning the Holy Trinity.[5]

This practice became established. It forms a regular part of the particular examen, the recall on awakening of one's resolutions and intentions. It precedes each meditation as an act of recall of the presence of God; it follows each meditation, especially during time of retreat, as a review of the hour spent in prayer.

The Ignatian reflection runs like a leitmotiv through the exercises of the first week: "What have I done for Christ?

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[5] "Diario Espiritual," *Obras*, p. 292.

What am I doing for Christ? What ought I to do for Christ?" (n. 53). These meditations are not explicitly concerned with an immediate preparation for confession—not even the second meditation on personal sin; some other time is to be given over to that. This reflection is meant to impress upon us the fact that these things are *sins* and that they are *mine*.

Attitude

This attitude of reflection was, from another point of view, a fundamental point in the training Ignatius gave his men. If a problem arose in the house at Rome and the minister was pressing for a solution, Ignatius was nevertheless unhurried about it; he prayed, he consulted, and often enough he would say at the end of the day, "Let us sleep over it." It was the way he steered the first steps of the young Order and the way he penned its Constitutions. It was the way he thought every superior must govern his community. In fact, he considered the examination of conscience and this habit of reflection more important for superiors than for anyone else. This is no doubt one of the main reasons for Ignatius' own increased attention to the practice of the examination of conscience during the period of his generalate, which was also the period of his most favored mystical union with God.

The manifestation of conscience and the mutual manifestation of defects, two of the fundamentals in the spirit of the Society of Jesus, have a close connection with the examination of conscience. We know that Ignatius and his first companions often made a sort of examen in common. The practice continued even after the establishment of the house in Rome. And Ignatius was not averse to stopping one of the community in the corridors to ask whether the day showed any improvement in the matter mentioned in common the night before. Or Ignatius might simply stop one of the fathers to ask how many times he had examined his conscience that day. Father de Guibert tells us of one occasion when the father so questioned replied, probably with a touch of pride, for the day was yet young, "Seven times." "So few," said Ignatius and turned away.[6]

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[6] Joseph de Guibert, S.J., *La Spiritualité de la Compagnie de Jésus* (Rome: Institutum Historicum S.J., 1953), p. 50.

We have one of the clearest examples of this Ignatian spirit of prayerful reflection in the letter of instructions which he gave to the fathers being sent to the Council of Trent—a letter which is not only typically Ignatian but also warmly redolent of those early charismatic days when the law of charity bound in close friendship and unity of purpose the first members of the Society. One passage deserves quoting at length; it has the superscription, "For our own greater help"; Ignatius writes in the first person plural, as though he were there at Trent with them:

> We will take an hour at night to commune all together on what has been done during the day, and on what it is proposed to do on the day following.
>
> With regard to past or future matters we will decide by votes or in some other way.
>
> On one night let one ask all the others to correct him in whatever matter they think fit; and let the one thus corrected not make any answer, unless he is asked to give an account of the matter in which he has been corrected.
>
> On another night let a second do the same; and so on for the rest; so as to help one another on to greater charity, and to greater good influence in all things.
>
> In the morning we will renew our resolutions; our examinations we will make twice a day.
>
> This order is to be begun five days after our arrival in Trent. Amen.[7]

This passage contains both elements of the Ignatian examination of conscience: the general spirit and theme of reflection, and the more formal examen to be practiced twice a day. This last is the aspect most familiar to us; it includes the general and particular examens. Perhaps this is the place to say a word about these more refined instances of Ignatian reflection.

The general examen is a prayer and the type of prayer that seeks to uncover an habitual fault or to focus on an habitual need. The particular examen is not a prayer but rather a methodology[8]; it grows out of the discovery of an habitual fault or need and attaches itself to it. Unless the particular examen have this relationship to something habitual, it will lose its

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[7] *Letters and Instructions of St. Ignatius Loyola*, pp. 81-82.

[8] Brou, *op. cit.*, p. 211.

contact with reality and become an empty ritual, with no clear object to give it character and application.

Practice

It seems quite certain that St. Ignatius continued the practice of the particular examen right up to his last days. We even know one of the subjects—impatience. Ignatius grew impatient, sometimes with God, for deferring His graces and lights, and often with man. Noise bothered him particularly and apparently there was a fair amount of it within and around the house in Rome. It is a comfort for those whose days are punctuated by the sound of call-bells to learn that Ignatius was once so disturbed by the racket coming from a neighboring room that he debated leaving the house altogether and renting quarters in a quieter part of town.

St. Francis Xavier has left us an echo of the feeling in those days about the particular examen. On sending him to Ormuz, he wrote to Father Barzaeus, "Twice a day, or at least once, make your particular examens. Be careful never to abandon them. Always be more attentive to your own conscience than to that of another. How can one who is not adequate to himself be so for another?"[9]

Even so, we must not lose sight of the caution given by Father Iparraguirre, that the paragraphs in the book of the Exercises explaining the particular examen (as, indeed, all other paragraphs) are meant primarily for the director of the retreat and then, tempered by the director's prudence, for the retreatant himself. Father Iparraguirre quotes in this connection a passage from Father Gagliardi: "The particular examen on various defects is of the utmost importance *for all*, but the method of marking lines may prove useless and even harmful in the case of scrupulous people and others not blessed with good memory and imagination. Let these practice the examen in a way that better helps them."[10]

It is not, therefore, impossible that the particular examen receive special modification in the case of some people.

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[9] Cited in de Guibert, *op. cit.*, p. 179.

[10] Ignacio Iparraguirre, S.J., *A Key to the Study of the Spiritual Exercises*, Trans. J. Chianese, S.J., (Rome: Institutum Historicum S.J., 1955), p. 45.

However, the lesson of Ignatius and the early Jesuits is rather this: whoever makes his general examen well and attentively will not lack good subjects for the particular examen; to such a person the question as to whether the particular examen is straining a point will never really occur.

After this parenthesis on the general and particular examen, we return to the main argument, that the examen is a special type of prayer. The review of Ignatius' habits—from the moment when he gets out of bed to the time when he goes back "to sleep over it"—shows that an attitude of reflection permeates each waking hour. In his opinion it is not enough for the religious simply to perform the tasks set before him. Father Lallemant puts it this way: "My superiors, my rules, the duties of my state, may indeed direct me in regard to the exterior, and indicate to me what God desires me to do at such a time and in such a place; but they cannot teach me the way in which God wills that I should do it." [11] This way the religious must find for himself, in prayerful reflection. And this reflection is intensified during the 'active' portions of one's day. The apostolic nature of the examen is then most in evidence.

And what does it mean, then? Is this reflection a totaling of one's faults or virtues, as some people count their stamps and butterflies? Is it a sly profiting by experience so as not to be caught out in the job coming up? Father Delchard gives the answer when he explains to us that the examen is not a means of turning us into little Stoics, narrowly occupied with giving a particular cast to our personality; the examen is a constant return to the central question of our existence: Is God more and more the master of our lives?

This question must be put in realistic terms. St. Augustine writes somewhere, "Let no man say he is not in the world, he *is* in the world." Man is rooted in this world and in matter. He shapes his destiny by decisions thrust upon him in material terms and in those of time and space. He cannot in any case avoid coming to grips with the world and St. Ignatius, for one, is glad of it. "The Christian life is not designed merely to interpret the world," writes Father Delchard, "but to transform it into Jesus Christ. However, no one can transform

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[11] *Spiritual Doctrine*, Fifth Princ., ch.II, art. 1.

anything unless he begins by asking himself who he is and what are the conditions in which he works."[12]

Man goes to God through matter, and, conversely, God comes to man in the mediation of space and of time—in terms of the health we have, the talents at our disposal, the place where we live, the people next to us, the task given us. All these are the threads whose arrangement and interlacing will form the fabric of the Kingdom. In making the examination of conscience we seek not so much *our* faults, *our* virtues, *our*selves, as those passing occasions when Christ came near to us and we did not even notice Him, or perhaps noticed Him but remained indifferent, or perhaps went beyond indifference to offense. To make the examination of conscience is to search for Christ making contact with our lives and then to ask ourselves, "Is God more and more the master of my life—this life I am living now, the only life I have?" Thus, the examen is a reflection upon the choices we have made when Christ came near us. That is the type of prayer it is.

Relation Of The Examen To Our Day

The examination of conscience has as its purpose the disposition of soul which is purity of heart. Father Lallemant, for whom this is a favorite theme, says purity of heart consists "in having nothing (in the soul) which is, in however small a degree, opposed to God and the operation of His grace."[13] It means paring away venial sins, checking if not removing the disordered tendencies of our personalities, becoming more and more attentive to the inspirations of the Holy Spirit. Purity of heart is, therefore, a state of sensitivity to God's grace. For St. Ignatius, as for Father Lallemant after him, the examination of conscience is the best means to attain it. The examen turns out to be, then, a daily exercise in the discernment of spirits:

> By watching over our interior we gradually acquire a great knowledge of ourselves, and attain at last to the direction of the Holy Spirit; and at times God brings before us in an instant the state of our past life, just as we shall see it at judgment. He makes us see all our sins, all our past youth; at other times He

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[12] *Art. cit.*, p. 213.

[13] *Spiritual Doctrine*, Third Princ., ch. I, art. 1.

> discloses to us the whole economy of the government of the universe; and this produces in the soul a perfect subjection to God.[14]

It is hardly necessary to say how essential is this reflection for those in the apostolic life, where, say what we will and in spite of our best intentions, we build up ourselves and our own personalities in our jobs and acquire many faults which we do not see and shall never see till the hour of our death—"unless we exercise ourselves in observing the movements of our interior, wherein the devil and nature play strange parts, while we are wholly absorbed in the hurry and excitement of exterior occupations."[15]

But, though the best means to purity of heart and indispensable in all stages of the spiritual life, the examination of conscience is not for St. Ignatius the highest or the final form of prayer. This discernment is the preparation and prelude for the distinctive element in Ignatian spirituality, finding God in all things.

A certain Portuguese father still in his studies once asked Ignatius by letter what were the chief subjects which he should choose for his meditation. In somewhat elliptical fashion, the saint answered from the standpoint of the examination of conscience, telling him that he should examine his conscience upon two things especially: the manner of making his prayer and the frequent offering of his studies to God.[16] In this we have an example of how St. Ignatius considers the examen the reflective part of that day which is played out in those two moments of our vocation, prayer and activity. A discernment of spirits is exercised with regard to both of them: has God been there in our prayer and work, or is it ourselves we were seeking? The examen aims at putting us back on the track which leads to seeing God in all things, by giving us a sensitivity to His presence both in prayer and in activity. It does not surprise us then that Father Delchard calls the examen a sort of daily retreat, where we try to advance in realistic manner from the consideration of our sins, past the crossroads of election and choice, to the con-

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[14] *Ibid.*, Fifth Princ., ch. III, art. 1, 2.

[15] *Ibid.*, Fifth Princ., ch. III, art. 1, 1.

[16] Carta 64, *Obras*, p. 790.

templation for obtaining Divine Love. This last is the sum of the spiritual life and the special grace of the apostolic vocation as St. Ignatius has formulated it.[17]

> For one who has caught the authentic meaning of the examen, it is hard to see how any true Christian can renounce it. To avoid this practice because it appears to enclose the soul in a sort of straight-jacket would be to strike at the very heart of the spiritual life, both interior and apostolic. It is in the context of the examen, as we have tried to define it, that all our daily decisions are to be taken. In the final analysis, the examen is only one way of putting under a new light that spirituality which joins together prayer and activity. The man who comes with God's grace to the disposition of purity of heart learns the truth of our Lord's statement, "Blessed are the pure in heart, for they shall see God."[18]

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[17] See Thomas H. Clancy, S.J., "The Proper Grace of the Jesuit Vocation According to Jerome Nadal," *Woodstock Letters*, 86 (April, 1957).
[18] Delchard, *art. cit.*, pp. 218-219.

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THE ANTIDOTE

By humble prayer "through Christ our Lord," massed together as members of His Mystical Body, we shall withstand the blasphemies of modern atheism and we shall atone to God for them. Prayer shall obtain the conversion of sinners who have wandered afar; prayer shall fire us for the battles yet to be faced by each of us; prayer shall win us the strength to carry our cross with a ready and loving heart; prayer, especially during the Holy Sacrifice of the Altar, shall gain us that apostolic love, which the apostle St. Paul describes in his first Epistle to the Corinthians as the clearest proof of the divine mission of the Church and the prime adornment of the Spouse of Christ—"By this shall all men know that you are My disciples" (John 13, 35).

VERY REVEREND FATHER GENERAL

THE OPEN HEART

Trusting in the assistance of the Holy Spirit and in the invitation of our Lord Himself, enter that sacred side which, as St. Augustine observes, was not merely pierced or wounded, but as the Evangelist states *opened* on the Cross. Enter this shrine of the Godhead. Enter this infinitely rich mine of virtues and graces, and by contemplation and meditation delving the precious treasure therein hidden, draw forth what is necessary for your own salvation and perfection, and for that of your fellow men.

FATHER JOHN PHILIP ROOTHAAN

Missionary Catechetics In New France

Robert M. Harris

Introduction

The universal saving command of Jesus Christ about thirty-three A.D. was "teach all nations" (Matt. 28, 19), embrace the entire world in one religious flock. From that time, the known world expanded from three to five continents. As quickly as new colonies were born the Catholic Church was ready to grow with them since in every new land the seeds of the Faith were nourished by the blood of her missionary martyrs. Sixteen centuries after Christ uttered those words New France, the latest colony, heard the ring of His command when two members of the Society of Jesus landed on the shores of Port Royal, June 12, 1611. These two priests began perhaps the most difficult missionary endeavor ever undertaken by the Church up to that time. It was another execution of the same order, "teach all nations." And for the next two hundred years, over three hundred members of the Company of Jesus advanced His gospel through the treacherous pagan wilderness of present day Eastern Canada and Northeastern United States.

Many excellent volumes have treated the biographies of these soldiers of Christ and the history of individual missionary outposts. This paper will endeavor to present only the catechetical methods developed by the Jesuits in New France. Since there is no remarkable difference in the religious education program at any village or of any missionary, the dissertation will discuss the topic as a single program spanning the two centuries in which the Society of Jesus labored in that area.

Each missionary or local superior was required to send to the superior at Quebec annual reports, which included a complete status of the mission with much geographical, historical, ethnological, philological and sociological data. The

superior in turn collected, edited and summarized these reports, then forwarded them to the provincial in France. Besides their great value in our day as exact contemporary records of the missionaries, they also had particular value in those times; for they were printed and distributed in order to arouse interest and material support for the American missions. Two hundred and thirty-eight of these documents, including letters to friends and superiors, journals, memoirs and scientific information are bound in the seventy-three volume work, *The Jesuit Relations and Allied Documents*.[1] The unique advantage of this edition is that an English translation appears opposite each page of the original Latin, French and Italian texts. Maps and facsimiles together with additional bibliographies, valuable data on all documents and two volumes of exhaustive indices are part of this work.

This paper is divided into three sections. The first deals with a characterization of the Jesuit living in Europe and the Indian surviving in his primeval environment. Emphasis is placed first upon the contrast between the two, then upon the Jesuit's struggle when he arrived in America and attempted to adapt himself to the other's environment. Scott's biography of Isaac Jogues was very helpful in the preparation of this description.[2] The second section concerns itself with the extrinsic difficulties of a catechetical program, and the third section demonstrates the Jesuit techniques, which solved the intrinsic difficulties in the presentation of the subject matter. Throughout the thesis modern educational terms have been shunned, so that the reader will not place the Jesuit system in the framework of twentieth century methodology, nor even interpret it in the light of present-day educational methods. The two systems can be correctly understood when considered historically, not when viewed as contemporary systems.

It is difficult to appreciate the true impact of the Jesuit catechetical system, unless one realizes the contrast between the cultured missionaries from the finest universities of

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[1] *The Jesuit Relations and Allied Documents, 1610-1791,* ed. Reuben Gold Thwaites (Cleveland: Burrows Brothers, 1896-1901). Hereafter cited as *Relations.*

[2] Martin Scott, S.J., *Isaac Jogues, Missioner and Martyr* (New York: P. J. Kenedy and Sons, 1927). Hereafter cited as Scott, *Isaac Jogues.*

Europe, especially France, and the crude, illiterate savages who inhabited the territory of New France. Hence, it is suitable first to outline the distinctive features of the Indian.

Noted Traits of the Indian. Two notable characteristics of the red man, which will aid in a better understanding of this study, were his capacity for enduring pain impassively and his moral turpitude. For a prisoner to wince under the fiendish torture of his captors was to bring disgrace upon himself, family and tribe. If he suffered without complaint, it was the mark of a true brave. But unfortunately it usually led to the tearing out of his heart, which was fed to the young braves among his captors that they might acquire the same persevering strength. If the victim writhed under pain, he was left to the women and children for torture. A sad fate in any case![1] One can imagine how stoically the Jesuits had to bear their hardships, if they were to gain the respect of these pagans.

"The savages were also without any sense of shame. Their manner of life, lived in common without any privacy, destroyed all sense of modesty and purity. Every sort of obscenity and impurity was indulged in openly and without loss of reputation of either sex."[2] Trial marriages were common; divorce was obtained by the wish of the husband. The only principle of morality was the desirability or undesirability of the thing in question. Perhaps it is more correct to say these aborigines were rather amoral than immoral.

Religion Among the Savages. There was no system of religion, nor any care for it.[3] For the savages all material nature had life and intelligence. Trees, rivers, birds, winds, beasts, all of nature embodied spirits, which understood their language and could help or harm them. Whenever an Indian drowned, it was the river-spirit seeking revenge for some neglect or offense. Should the hunt be unsuccessful, the red man could be certain that the spirit of the deer, beaver or bear was offended.[4] For whatever evil befell him even to the extent of personal sickness some spirit unfavorable to him was the cause. In this latter case, the medicine-man's task was to cure

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[1] Scott, *Isaac Jogues*, p. 2.
[2] *Ibid.*, p. 7.
[3] *Relations* I, 286.
[4] Scott, *Isaac Jogues*, p. 4.

the sick not by herb prescriptions or medications, but by orgiastic remedies.

Each Indian worshipped his manitou, which was a personal deity found in some animal or object. He carried a symbol of his manitou on his person to serve as a protector against other spirits. The oki or manitou manifested its desires through dreams, often interpreted by a sorcerer.[5] Blind obedience was given to the feelings of the manitou, even if it meant the sacrifice of life itself. He dared not offend his one protector, regardless of its ferocious, inhuman commands.

Native Education. One can find no trace of any type of formal schooling. Each family taught its children the necessities of self-preservation: how to acquire food and provide for covering and shelter. Their religious superstitions and customs were learned in the same way. The astonishment of these poor unlearned creatures was overwhelming as they encountered the missionary's systematized methods, not only in catechetics, but also in farming, building and trading.

Tribal Divisions. Many similarities and constant interrelations made it very difficult to distinguish tribes. Their manners, habits and appearances were the same. They constantly migrated, intermarried, consolidated or affiliated, even formed polyglot villages of renegades from many tribes. Only on philological grounds does one find definite distinction. "In a general way we may say that between the Atlantic and the Rockies, Hudson Bay and the Gulf of Mexico, there were four Indian languages in vogue, with great varieties of local dialect."[6] One missionary states there were over fifty dialects or languages to master.[7]

"The Algonkins were the most numerous holding the greater portion of the country from . . . Kentucky northward to Hudson Bay and the Atlantic westward to the Mississippi . . . These savages were intensely warlike, depended for subsistence chiefly on hunting and fishing, lived in rude wigwams covered with bark, skins, or matted reeds, practised agriculture in a crude fashion and were less stable in their habita-

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[5] *Relations* VIII, 261-263; LIV, 67-73; LVII, 275.

[6] *Relations* I, 10.

[7] *Ibid.* IV, 179.

tions than the Southern Indians . . . The Algonkins at no time numbered over 90,000 souls and possibly not over 50,000."[8]

In the heart of this Algonkin land was planted the ethnic group of five tribes called the Iroquois, often at war with each other. The Iroquois, the most daring, most intelligent and crafty of the North American Indians, still in the savage hunter state, were the terror of every tribe east of the Mississippi. The population of the group was 17,000 maximum, dwelling in palisaded villages south and east of lakes Erie and Ontario.[9]

"The Southern Indians occupied the country between the Tennessee river and the Gulf, the Appalachian ranges and the Mississippi. Of milder disposition than their Northern cousins, these five nations were rather in a barbarous than in a savage state . . . and numbered not more than 50,000 persons."[10] The mission to these Indians, known as the Louisiana Mission, has little part in the *Relations*.

"The Dakotah or Sioux family occupied for the most part the country beyond the Mississippi. They were . . . a fierce high-strung people, genuine nomads and war appears to have been their chief occupation."[11]

These divisions did not attempt to distinguish tribes or nations of tribes within their boundaries. Within these limits the missionaries set up various missions to administer to the needs of every native band which could be contacted within a reasonable distance of the mission.

Jesuit Missions. The Jesuit Fathers conducted six principal missions with many smaller ones. The location of the mission depended on the needs of the Indian; if he moved, the mission moved. The Abenaki mission covered Maine and Acadia. Although the Abenakis were a rugged tribe and took semi-annual hunting and fishing journeys, yet they were mild mannered and listened to the doctrines of the Jesuits.[12] The lower St. Lawrence region, called the Montagnois Mission, was administered from Tadoussac. The intemperance induced by the fur trade, small pox and Iroquois raids almost caused de-

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[8] *Ibid.* I, 10.
[9] *Relations* I, 10-11.
[10] *Ibid.* I, 12.
[11] *Ibid.*
[12] *Relations* I, 13.

sertion of the missions.[13] Yet some were taught to read and write so well that a legacy of native education has endured to the present day.[14] The Quebec-Montreal missions provided an asylum for nomads, wanderers and escapees from Iroquois terror. The needs of the Indians beyond Lake Huron to Lake Superior and along the banks of the Mississippi in the Illinois territories were provided for by the Ottawa mission.[15] Great success in the Iroquois mission was never possible, because "here as elsewhere the vices and superstitions of the tribesmen were deep-rooted and they had not reached a culture where the spiritual doctrines of Christianity appealed strongly."[16]

The most successful mission was among the Hurons, between Lake Simcoe and Georgian Bay of Lake Huron, numbering about 16,000 souls when the French arrived. Although sedentary and agricultural, these semi-naked savages were keen traders and often made short hunting and fishing expeditions to acquire stores for the winter. Constantly the object of Iroquois prey and of the frenzies of their own medicine men, they soon looked upon the Church and its missioners as the cause of their misfortunes. This almost led to the blotting out of the entire mission. Only a hundred converts, mostly sick infants and aged persons who died soon after Baptism, could be counted after the first three years of unremitting toil.[17]

A letter from a learned, spiritual, cultured and dedicated missionary to those contemplating the American missions, demonstrates the contrast between the life of the native Indian and the stranger who dwelt with him.

> The dwelling of the missioner is a miserable hut . . . (which) is so fashioned that those inside cannot stand erect or lie down at full length. By day one must remain sitting or kneeling. By night . . . curled up. While sleeping the feet are towards the fire, in the center of the hut, and the head is at the outer edge, with the result that while the feet are almost roasting the head is chilled by contact with the cold ground or the snow . . . But the most dreadful thing of all is the smoke. It is so dense in the hut that it frequently causes blindness . . . (sometimes) someone leads the

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[13] *Ibid.* I, 15-16.
[14] *Ibid.* I, 17.
[15] *Ibid.* I, 33.
[16] *Ibid.* I, 30-31.
[17] *Relations* I, 33.

missioner in traveling when he is thus afflicted. Next . . . is the small martyrdom suffered from fleas, lice and vermin.

The food is very coarse and frequently insufficient. Its manner of serving deprives one for a long time of all desire of food. They eat out of a common dish, usually dirty. The dogs eat from the same dish, and usually serve as the dish-washer by licking it. For napkins either one's hair or else a dog's back serves the purpose . . . There is so much filth about their cabins and in them that it breeds disease. They attribute it (disease) to the presence of the missioner which imperils his life, as at any moment a savage may sink a tomahawk into his skull . . .

What the missioner finds a great hardship is the utter lack of privacy. He can scarcely ever be alone, either for devotions or for necessary rest and the needs of nature. And although he longs for occasional privacy one of his most dreadful sufferings is isolation . . . surrounded by those whose ideas are as far apart from his as the two poles . . . His knowledge of their language, at least for a long time is rudimentary which prevents him from conversation. When he does get command of the language . . . it is almost impossible to convey any but concrete notions to them.

Moreover he is obliged constantly to be witness of vice which he is powerless to prevent. Lying, stealing and lust are as common to these savages as walking. They do not know what shame is.[18]

Prospectus Of The Catechetical Program

Between the illiterate, incoherent American Indian and the educated, cultured European Jesuit, the differencs were enormous, almost overwhelming. Nevertheless both were children of God. The sons of St. Ignatius of Loyola realized the spiritual needs of their red brothers and commenced to inculcate in them the sublime truths of the Catholic faith. But the task of scheduling catechetical instructions and presenting a suitable program, was not without great difficulty.

Place. In a clearing in the dense woods during a hunt, around the warm camp fire on a chilly evening, in the council ring before the tribal chieftains, wherever possible, the Jesuit fathers instructed the red men. Indian life, its society and customs did not provide convenient opportunities for imparting the word of God. Hence the missionary had to be alert and always prepared to teach whenever the savages had time for him and permitted him to speak his doctrine.

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[18] Scott, *Isaac Jogues*, pp. 8-10.

Formal classes took place either in the village chapel,[1] when some liturgical function was connected with it, or in the missionaries' cabin,[2] when the Indians were gathered together solely for class, or simply when convenience suggested it.[3] During the cold winter months, for example, a warm cabin was preferred to a cold chapel. Sometimes in a larger village, where the cabin had three or four rooms, one would be set off for a chapel. Often in a smaller village no chapel would be built for years. For the former European professors, these enclosures were in great contrast to the blackboards and desks in the classooms of their universities.

Schedule. To picture an annual scholastic schedule for instructions would be misleading. From season to season, the missionary had to rearrange his class schedule. It must be remembered that the Indian had to draw his subsistence from nature. His life was a daily risk against the elements which held his livelihood. When he was not struggling with nature for his needs, he was protecting himself against its deadly forces. He had to be nimble, taking quick advantage of his opportunities, and resourceful, diligently providing for his future. When a school of fish or a forest herd was sighted, this was the village's first and only interest. Success or failure in these endeavors meant feast or famine.

It is not surprising then to read of the missionaries complaining that the men were forever hunting, that the children played about everywhere.[4] The spring, summer and autumn served as a preparation for the harsh winter. Trips to the French forts for trade were another cause for complaint. Only a few missionaries remark that the pleasant summer afternoons were a perfect setting for religious instructions.[5] During the winter, the Indians stayed close to the village, except when hunger forced them to become nomads. In such dreadful circumstances, the priests had to separate and live in the various places where the savages might pass during their search for food.[6]

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[1] *Relations* XXXV, 101; LIII, 261; LXV, 83.
[2] *Relations* X, 19.
[3] *Ibid.* XVI, 245; XXXV, 101; LV, 145; LXIV, 229; LXV, 83.
[4] *Relations* LXIV, 229.
[5] *Ibid.* LXV, 83.
[6] *Ibid.*

Because of these occupational interruptions, it was generally found that the best time for class on weekdays, was early in the morning after Mass[7] and in the evening[8] about sunset,[9] since the Indian's day was ordered around the sun. These classes took place several times a week.[10] Sundays were occupied for the most part with Mass and confessions,[11] with Vespers in the afternoon. If class was held on Sunday it took place after Vespers[12] and what was learned during the past week was reviewed.[13]

It is very difficult to estimate the length of a class. The *Relations* are almost without reference concerning the duration of an individual instruction, except that one missionary reports that his noonday class lasted for two hours. But this is not to be accepted as the norm,[14] since the duration completely depended upon the type of program employed.

Attendance. No complaint can be found expressing poor attendance at classes, in fact several Jesuits record that their classes were crowded.[15] The tenor of the extant reports implies that only small numbers took instructions, but that whole tribes flocked to hear these new preachers. It is certain that special classes were held for children,[16] catechumens,[17] neophytes,[18] and at times for the influential people[19] of the village. From a few references describing how the youngsters would attempt by chanting to stop their elders from arguing foolishly in class, it appears that the children were not excluded from adult sessions.[20] The *Relations* state nothing further concerning attendance.

Methods of Assembly. A unique system occasionally employed was to shout throughout the village, "To heaven, to heaven," or "Fire, fire ever burning hell fire."[21] More fre-

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[7] *Ibid.* XXXV, 101.
[8] *Ibid.* XIV, 219.
[9] *Ibid.* LIII, 203; LXV, 83.
[10] *Ibid.* LXV, 83.
[11] *Ibid.*
[12] *Relations* XVI, 245.
[13] *Ibid.* X, 21.
[14] *Ibid.* XV, 165.
[15] *Ibid.* XXXV, 101; LV, 145.
[16] *Ibid.* X, 19.
[17] *Ibid.* XV, 165; LV, 145.
[18] *Ibid.* XVI, 245.
[19] *Ibid.* XVI, 247.
[20] *Relations* VIII, 143; LVI, 135.
[21] *Ibid.* LIII, 260, "au ciel, au ciel." "au feu, au feu d'enfer qui ne s'esteint jamais."

quently, a bell was rung from the chapel or missionary lodge.[22] At other times one of the Fathers would walk through the village ringing it.[23] At times the French colonists or the friendly Indian chiefs would summon the savages.[24]

An important aspect of the religious instruction program, which might be termed a remote preparation of assembly, was the missionary's visitations to the cabins of the Indians. These visits, which often occupied the greater part of the priest's day,[25] aroused an interest for the faith among these pagans.[26] He sought to comfort the sick and to show kindness to the elderly. He would play with the children and interest himself in the adults' occupations. He also used these occasions to calm the belligerent, to encourage the timid, to tutor the catechumen or to provide advanced instruction for the convert.[27] These friendly informal visits which afforded influential personal contact greatly helped attendance at religion classes. The Fathers acclaimed this method as the finest way to foster and strengthen the Faith, among the Indians.[28]

Presentation. The presentation of the catechetical class remains to be mentioned. Although no absolute plan for all the instructions can be outlined the following norm can be given as a general program:

1.) Class commenced with the usual prayers: the Our Father, the Hail Mary, the Doxology and the Creed in the native tongue.[29]

2.) An invocation to the Holy Spirit followed.[30] When these prayers were the subject matter of the day's lesson, they were recited and then chanted as a preparation for the instructions.[31]

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[22] *Ibid.* LV, 145.
[23] *Ibid.* XVI, 245.
[24] *Ibid.* VIII, 143.
[25] *Ibid.* XV, 165; XXXV, 101; LV, 147; LXV, 83.
[26] *Ibid.* LX, 265.
[27] *Relations* VIII, 145; X, 19; XVI, 243-249; LV, 145; LX, 265; LXV, 83.
[28] *Ibid.* LX, 265.
[29] *Ibid.* VIII, 143; XI, 223; XIV, 219; XV, 123; XVI, 247.
[30] *Ibid.* XI, 223; XVI, 247.
[31] *Ibid.* XI, 223; XV, 123.

3.) Then the actual lesson was presented. Throughout this part of the class, variety and the appeal to as many senses as possible were sought for, in order to make the content of the instruction more impressive upon the savage.

4.) The class would conclude with a prayer[32] or the singing of hymns[33] depending upon the opening.

5.) Afterwards the Indians were treated sometimes to a light snack, which always proved popular.[34]

Subject Matter. The catechetical content of the instructions was about the same as it is today. Special emphasis was placed upon the immortality of the soul[35] and the four last things.[36] Singular stress on hell fire was accomplished by vivid descriptions and frightening pictures. For example, the missionaries stationed at a Huron village knew how the savages feared the tortures of the Iroquois. Taking advantage of this fear, the priests would show vivid pictures of Hurons being burned and tortured by the Iroquois in hell. The Fathers then would state how easy are the Iroquois' tortures in this world which last only for a short time, but how terrible the tortures of hell which continue forever.[37]

The Jesuits also treated the standard prayers,[38] the articles of the Creed,[39] creation and the chosen people,[40] the Old[41] and New[42] Testaments, the Trinity,[43] the Incarnation,[44] Jesus Christ,[45] the Commandments of God and the Church, mortal and venial sin, conscience, the Sacraments, grace, the theological virtues, the sacramentals, indulgences,[46] the Blessed Virgin Mary and the rosary.[47] Ascetical doctrines, like the value of suffering and the sanctification of the day's labors, were ex-

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[32] *Relations* XI, 223; XIV, 219; XV, 123.
[33] *Ibid.* XIV, 219; XVI, 247; XLII, 129.
[34] *Ibid.* XI, 223.
[35] *Ibid.* VIII, 145; XII, 31.
[36] *Ibid.* I, 289; VIII, 145; XI, 89, 107; XII, 75; XIV, 9; XV, 117; XXIII, 119; L, 299; LII, 123, 177; LIII, 149, 207, 263; LV, 201; LVI, 135; LX, 265; LXII, 135; LXIII, 67, 231.
[37] *Relations* XV, 117; LXII, 135.
[38] *Ibid.* XI, 223.
[39] *Ibid.*
[40] *Ibid.* XI, 157; LV, 139.
[41] *Ibid.* XVI, 245.
[42] *Ibid.* LXIV, 227.
[43] *Ibid.* XI, 129.
[44] *Ibid.*
[45] *Ibid.* XI, 157; XII, 251; LV, 139; LXII, 173; LXIII, 231.
[46] *Ibid.* LIII, 207.
[47] *Ibid.* LXIII, 231.

plained.[48] These patient, persevering instructors left no part of the catechism untouched, in spite of all the problems involved in promoting and conducting religious instruction.

Catechetical Techniques

The Jesuit, product and producer of the finest halls of knowledge, and the Indian, prisoner and slave of nature's fierce forests, met in a crude shelter to speak about a common Father. How to communicate the words of life? What could be the bridge for grace? What expression could be the medium between them? How could the priest explain in understandable terms the teachings of the Faith to tribes, who lacked the learning of elementary school children in Europe, who had not advanced to an ordered society? The difficulties mounted when all methods of teaching religion known to the missionary presupposed a European atmosphere. Handicapped by limited resources and the few aids sent over by the French schools, the priest had to develop his own techniques according to the mentality of the Indian. The following methods were used by the missionaries, to unfold the truths of Catholicism to the savages.

The Jesuits adhered to the axiom that knowledge comes through the senses. If they hoped to be successful in their endeavor, they had to discover and use the most impressive means possible. The more senses approached and the more ways of approaching them in the attainment of their goal, the more beneficial would be the results. The eye should be shown in simple terms the profound meaning of Christianity. Song, which delights the ear, should sound the mysteries of the Faith. The intellect needed challenging with natural science and dialectical argument to rid the primitives of rationalization and superstition. In order to appeal to the whole man, hands and feet ought to be given over to religious games. The desire for reward and recognition should be satisfied when the Indian merited it. When one hears new truths from his own, is he not influenced more than when he hears them from a stranger?—thus a need for native catechists. Success or failure depended upon the priest's ability to utilize suitable methods in his teaching program.

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[48] *Ibid.* XXXV, 101.

Pictures. The savage could neither read nor write. His language was undeveloped and extended only to concrete expressions. Paper or parchment as such was unknown to him. He used animal skins only to make suitable coverings for his body. The bark of trees was for the most part the raw material for canoes. There was scarcely anything for him to write or draw upon. Crude symbols scratched upon a rock, marked upon a piece of animal skin or tree bark were rare, and yet, they were his only form of written expression. So it was that the missioners introduced pictures and paintings—a primitive sort of visual aid. The Indian could hardly believe his eyes, when he first gazed hypnotically at these reproductions of people and scenes from life. His reaction to this entirely new medium was one of total amazement and worshipping reverence.[1] Soon it became evident to the instructors that a picture was the most influential,[2] and therefore, the most effective way to catechize. It made the red man see with his own eyes what the instructors told him with their voices.[3] And the greater impression these representations made on the Indian, the more valuable they were to the Jesuit catechist. The missionary only had to explain the picture, emphasizing the doctrine taught, and the Indian's lively imagination carried on from there. This explanation served as the first half of the instruction.[4] It was of great value also in that it became the occasion of many questions,[5] and it impressed the heart with devotion and the memory with doctrine.[6] Is it any wonder then that these portrayals were in great demand? The arrival of new pictures kept the missionaries explaining them from morning to night.[7] Although never expressed as such, it is correct to say that the missionary's motto was: when in doubt or when all else fails, show them a picture. They were used upon entering new villages when language was a barrier.[8] A drawing of a savage being tortured by his enemy in hell always opened deaf ears to hear the word of God and inspired the savage with salutary ideas.[9] Once a Jesuit was anxious to

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[1] *Relations* XLIII, 309; L, 299; LV, 201; LXIII, 67.
[2] *Ibid.* LXIII, 67.
[3] *Ibid.* LXII, 95.
[4] *Ibid.* XI, 89.
[5] *Ibid.* XVII, 103; XLIII, 309.
[6] *Ibid.* XLII, 129.
[7] *Ibid.* XIV, 97; XLIII, 309.
[8] *Relations* LVI, 117.
[9] *Ibid.* LX, 265.

baptize an Iroquois prisoner before his torturous execution. The savage remained unmoved toward the faith until he was shown a picture of Our Lord which aroused his interest. He was converted before death.[10] So important was this method of teaching for the Jesuit that it is mentioned almost three times as often as any other.[11]

Although there are no specific dimensions to quote, some pictures were life size.[12] The pictures were usually placed in the chapel;[13] sometimes they were laid on the altar.[14] The Indians had recourse to them on hunts.[15] They hung them up in their lodges and prayed before them.[16] There are no references to the small pocket-size types used frequently today.

At times paintings[17] and pencil sketches,[18] more often engravings[19] and etchings in black and white, seldom colored,[20] were employed for the religious education program. When available, the plates in books were explained. Very often, drawn sketches on a particular theme were made into picture-books. These books were given to the savages to carry with them for the purpose of self instruction.[21]

Some of the pictures, which the missionaries used in their instructions, were: Christ,[22] the Blessed Virgin,[23] creation,[24] death, the souls in Purgatory,[25] Hell[26] with Indians burning therein,[27] the General Judgment,[28] picture-stories of the Old and New Testaments,[29] scenes from the Gospels,[30] the Passion of Our Lord,[31] symbols of the seven capital sins,[32] the sacraments,[33] the ceremonies at Mass,[34] and the rosary.[35]

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[10] *Ibid.* XVII, 103.
[11] *Ibid.* 32 references to pictures; 12 to song.
[12] *Ibid.* XV, 17.
[13] *Ibid.* XLIII, 309; L, 299; LXIII, 127.
[14] *Ibid.* LXIII, 127.
[15] *Ibid.* XXV, 163; XXVI, 131.
[16] *Ibid.* XXV, 163; XXVI, 131; XXXVII, 189.
[17] *Relations* LXIII, 231.
[18] *Ibid.* LXII, 173.
[19] *Ibid.* LXIV, 229; LXVII, 323.
[20] *Ibid.* LXII, 173.
[21] *Ibid.* LXIII, 231.
[22] *Ibid.* XV, 17; XVII, 103; LV, 145-147.
[23] *Ibid.* XV, 17; LIX, 189.
[24] *Ibid.* LXII, 173.
[25] *Ibid.* LXIII, 127.
[26] *Ibid.* LII, 119-123; LXII, 135.
[27] *Ibid.* LXIII, 67.
[28] *Ibid.* LV, 201; LVI, 135.
[29] *Relations* LXII, 173; LXV, 83.
[30] *Ibid.* LXII, 173.
[31] *Ibid.* LXIII, 231.
[32] *Ibid.*
[33] *Ibid.*
[34] *Ibid.* LXII, 173.
[35] *Ibid.* LXIII, 231.

Song. Another method developed to teach the Indian Catholicism was the use of songs and hymns. Melodies, simple and in the vernacular,[36] were composed to help the Indians, especially the children,[37] remember prayers and doctrine. The Our Father,[38] the Hail Mary,[39] the Creed,[40] and other prayers,[41] as well as the Commandments of God were put into verse.[42] These sacred motets,[43] spiritual canticles,[44] and mournful songs about hell[45] were taught by the missionary who chanted a couplet at a time and then had the members of his class repeat it.[46] On occasion, a flute[47] or a violin[48] accompanied these rhymes. Always anxious to sing, the Indians continually sought new rhymes and thus their interest in class was sustained.[49] After they learned a new song, they inquired about its content, which provided another opportunity to explain doctrine.

The adults chanted these melodies as they went about their daily tasks[50] and the children were forever singing them throughout the village.[51] But this technique achieved its greatest value when the Indians integrated these songs with their festivals and dances.[52] Unfortunately the missionaries do not record this music nor give us any sample of verse in the native tongue. The following is the only example given in the *Relations* to demonstrate what these songs were like:

> Jesus, may I see you in heaven, may I never be damned. Keep me from anger, from evil speaking and from drunkenness. Save me from the evil spirit.[53]

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[36] *Ibid.* VIII, 143-145; XI, 223; XIV, 219; XVI, 247; XLII, 129; L, 299.

[37] *Ibid.* VIII, 143-145.

[38] *Ibid.* VIII, 143-145; XI, 223; XIV, 219; XVI, 247; XLII, 129; L, 299.

[39] *Ibid.* XI, 223; XVI, 247; L, 299.

[40] *Ibid.* XIV, 219; XVI, 247.

[41] *Ibid.* XVI, 247.

[42] *Relations* XIV, 219; XVI, 247.

[43] *Ibid.* XLII, 129.

[44] *Ibid.* LV, 145-147.

[45] *Ibid.* LXIII, 67.

[46] *Ibid.* VIII, 143-145.

[47] *Ibid.* LV, 145-147.

[48] *Ibid.* XLII, 129.

[49] *Ibid.* LV, 145-147.

[50] *Ibid.* LVI, 133.

[51] *Ibid.* LIII, 273.

[52] *Ibid.* LXI, 121.

[53] *Relations* LXII, 42. "Jesus que je vous voie dans le Ciel que je ne sois Jamais damné, empêchez moy de me fâcher, de médire et de m'enyvrer. Eloignez de moy le malin esprit."

Games. Although religious recreation books are a product of a much later date, two games are recorded in the *Relations.* The first was played in the classroom. Emblems depicting the seven sacraments, the three theological virtues, the Commandments of God and of the Church, marks of horror for the principal mortal and even venial sins, are placed on a board. Also original sin and its effects, the four last things of man, the fear of God, indulgences, all the works of mercy, grace, conscience, freedom, all that a Christian must know are symbolized by these emblems. The game is called "Point to Point" and is played by explaining the emblems. The Indians enjoyed it immensely.[54]

The second game is taught in class and played outside. Like St. Francis Xavier in the East Indies, the missionaries have the little children hunt for idols, witchcraft drums and little manitous concealed by the savages. The youngsters are told to shatter them. All these instruments of superstition are proven to be so ridiculous by this action that the adults do not dare to use them.[55]

Natural Science. The introduction of natural scientific truths as a preparation for supernatural truth was a powerful means of converting the Indian. When the red man offered as argument his superstitious naturalistic ideas concerning life after death, he was forced to the ridiculous. For example, the native believed that the earth was flat and that at death his soul went to the end of the earth which was at the setting sun. There he built a cabin and dwelt in it for all eternity. How foolish the savage looked when the missionary rhetorically questioned why the earth was not flooded by the tide of the ocean, if the earth was entirely flat, and why no one had ever encountered the place.[56]

Various phenomena of nature were used to dispose the Indian to accept the supernatural truths of faith.[57] One time an ingenious missionary planned to speak about hell fire. He began by igniting some sulphur, which appeared to the savage like plain soil burning. He then stated that those who did not believe in hell fire because of a lack of wood should

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[54] *Ibid.* LIII, 207.
[55] *Relations* XXIX, 201.
[56] *Ibid.* XII, 29-31.
[57] *Ibid.* XI, 157-159.

listen very carefully.[58] These curious facts of nature showed then the fallacies in their philosophy of life and provided a method for making them very attentive in class.[59]

Dialectics. The Jesuits frequently were interrupted in their instructions with objections and questions. The anxious audience did not wish to hear more until the objection was answered. When the instructor realized that these debates and dialogues made the Indian more attentive, they encouraged them. The red man respected good disputation and honored the men who won. Not much time elapsed before the tribe's estimation of these priests was greatly increased.[60]

For variation, the instructors, when possible, had the French children question each other in class.[61] Often a neophyte was placed in the audience who asked questions and argued against the answers of the teacher.[62] In advanced programs, converts and catechumens conducted the discussions and instructed their neighbors. This third method proved highly effective because the red man more readily accepted the mysteries of Catholicism when they were taught to him by one of his own.[63]

The reasonableness of the Faith did not go unmentioned in these villages. Fine logical discourses showed that such principles as the Commandments of God, His Justice, and the laws of His Church[64] were not without a natural ethical foundation.[65] It was demonstrated to the savage that revelation provided the supernatural answers to the unsolved problems of natural theology. Idolatry became idiotic when the Indian, who had a mind and a language, was asked to explain why he prayed to a beaver, who did not have a mind and could not speak.[66]

Simple though he was, the red man was cunning. Often he tested the missionary by asking him questions about other tribes to see if the "black robe" spoke the truth. The alert Father seized such opportunities and asked the Indian why he did not believe the supernatural, when he found the priest

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[58] *Ibid* I, 289.
[59] *Relations* VII, 93-95.
[60] *Ibid.* VIII, 143-145; XI 223; XIV, 219; XVI, 247; XLII, 129.
[61] *Ibid.* VIII, 143-145.
[62] *Ibid.* XV, 123.
[63] *Relations* XV, 123; XLIX, 69.
[64] *Ibid.* XXXIX, 147.
[65] *Ibid.* XII, 149.
[66] *Ibid.* LII, 183.

speaking the truth about natural things.[67] One dared never fail in any respect if he was to keep honor in the village.

Pauline Style. The strange and novel always attracts. History is not without record that after a time novelty becomes commonplace, is taken for granted. The missionaries, too, discovered this fact and at one village decided to shock the people out of their complacency. It must be remembered that besides the true Faith, these priests gave the people the means to agricultural, economic, medical and social improvements. How they surprised the tribe when they announced their departure! Following St. Paul's example with the Corinthians, these missionaries related how they suffered and sacrificed themselves for the people; yet no one took heed of what they preached.[68] So now it was time to shake the dust of the village from their moccasins. The ruse was a success. The entire village immediately consented to abolish polygamy in order to keep the missionaries.[69]

Gifts. An attractive way of encouraging the savages, especially the children, to learn doctrine was to reward those who did well in class. Such things as little beads of porcelain,[70] brass rings, strings of colored glass,[71] hatchets, compasses and spheres[72] were kept before the pupil's eyes as a daily incentive to learn. Since the parents were anxious to have their youngsters come home with prizes, some took private instruction in order to be able to teach their children more about the faith.[73]

It was the custom of the people to offer food and presents whenever they were introduced to one another. A person was rude who did not provide at least a small feast for his guest. Often the missionary was forced to feed such guests from his meager supplies in order to have them continue coming to instructions.[74]

Use of Concrete Objects. The less left to the pupil's imagination, the better the instruction. Frequently the instructor made

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[67] *Ibid.* VII, 187-189.
[68] *Relations* XXXIX, 147.
[69] *Ibid.* LII, 207.
[70] *Ibid.* VIII, 143-145.
[71] *Ibid.* LIII, 251.
[72] *Ibid.* LV, 139.
[73] *Relations* VIII, 143-145.
[74] *Ibid.* XI, 203; XII, 249.

use of various objects to explain the subject matter. Once a missionary held two pieces of paper before his class. One was white with some doctrines of the Church written on it. The other was soiled with the sins inscribed. During his presentation the latter was burned in the fire while the former was kept neatly aside. Easy application was made to the lesson at hand.[75]

Another time the rope by which the savages led their captives to the fires represented the cruel chains of sin by which the devil drags them to hell. A map of the world signified that God made all things. A little mirror which seemed to hold so much on its small surface symbolized God's knowledge of all things. A string of glass which is a token of friendship demonstrated God's liberal mercy. A round collar indicated that there is one God.[76]

The Jesuits left no stone unturned in their efforts to convert the Indians. Pictures, songs, games, dialectics, gifts, anything that might win another soul for Christ was employed. The development of these catechetical techniques was one of the countless examples of the Jesuits' fervor to satisfy the thirst for souls of their Master, Jesus Christ. When these efforts did not bear fruit, the Jesuits offered their own martyred blood.

Conclusion

Such were the difficulties and methods of the religious education program conducted by the missionaries of the Society of Jesus in the northern part of the New World. In their letters and reports, the subject of religious instructions was often interwoven with many other important matters; catechetics was rarely treated as a distinct subject. One wonders what interesting and impressive ways of teaching the word of Christ were left unmentioned.

There were many factors contributing to the success which the Jesuits enjoyed in their attempt to christianize New France. One was the benevolent attitude of the mother country toward the Indians. France cherished these pagan souls

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[75] *Ibid.* XLII, 105-107.

[76] *Relations* LIII, 263.

in America, while Spain subdued them and England ignored them. Another was the good influence that the French colonists had upon the Indians. The savages greatly admired the total aversion of the French to all kinds of sensuality. The red men were convinced that the French did not deceive them in matters of religion. Still another reason for success was the trust which the missionaries placed in God despite their many struggles and many threats of death.[1]

But the most important factor was the ingenious catechetical methods of the Jesuits. Through these techniques the Indians were drawn to the Faith. Through these techniques the supernatural truths of Catholicism were clearly explained; the unity and reasonableness of Catholic doctrine was convincingly demonstrated. Through such methods the pagans were led to reject their fear of the many manitous and to embrace the love of one Supreme Being.

Despite the genius of the Jesuits, the attempt to establish lasting Catholic communities among these peoples was a dismal failure. The fierce wars and the unstable lives of the Indians could not be subordinated to the tenets of Christianity. The Iroquois nations hated the French because of an earlier conflict with Champlain and constantly staged bitter and bloody raids upon their neighbors friendly to the French. Iroquois' tomahawks and guns were the ruin of the missionaries' hopes.[2]

France forced to turn its interests to civil and continental matters soon lost interest in the New World. The French and Indian War of 1763 was a victory for the English and a critical wound for Christianity among the savages. The fatal blow was the suppression of the Society of Jesus in 1773. By the end of the eighteenth century all the activity of this missionary endeavor ceased.

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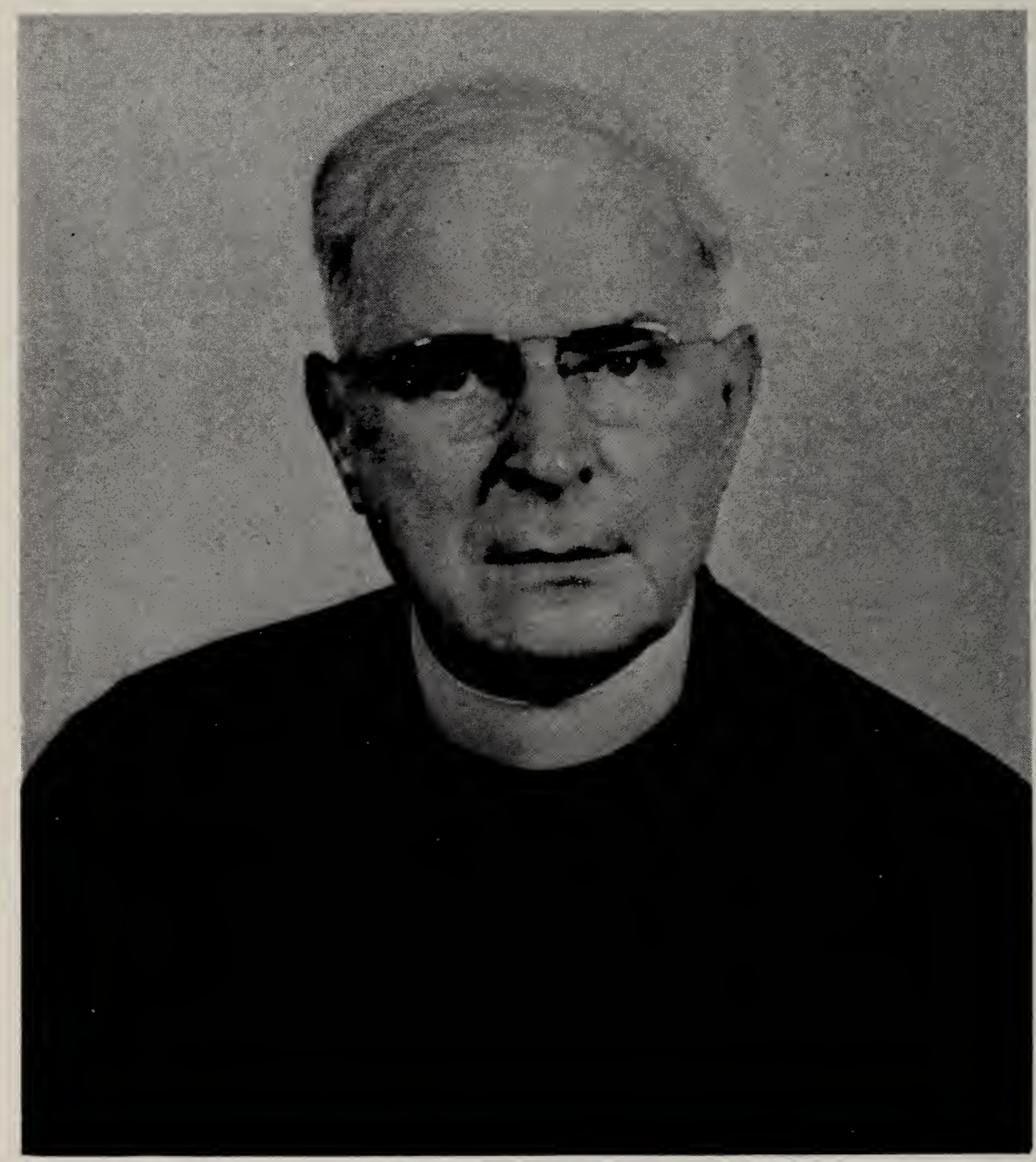
[1] *Relations* XV, 121.

[2] *Ibid.* LXIII, 273-279.



FATHER FACUNDO G. CARBAJAL

Father Facundo G. Carbajal, S. J.

1879 - 1957

Harold Gaudin, S.J.

On the morning of December 4, 1957, Father Carbajal was late for his mass—a thing that never happened before. When no response came from his signal bell, those who sought him looked knowingly at each other. It had happened as Dr. Farrington said it would. When found lying in his bed, wearing his glasses, with his room light on and a bottle of heart medicine in his hand, he had been dead about five hours. The doctor surmised that when another heart attack had come in the night he had spent his last strength in rising to put on his light and to get his medicine. Thus passed a good priest, a faithful friend of unfortunates, a kind and untiring confessor.

His solemn high requiem mass *coram episcopo* was celebrated on the First Friday of December with Gesu Church filled with the faithful, some of whom were sobbing in their grief. The Office for the Dead had been recited earlier by Jesuit confreres of Florida helped by a large number of diocesan priests. A friend of long years, Monsignor Barry, preached the eulogy. Archbishop Hurley gave the last blessing. The Mass was chanted by the boys' choir of Curley High School.

Facundo G. Carbajal was born in New Orleans on November 27, 1879, son of Bernard Gonzalez Carbajal and Margaret Dunshie. He worked as a Western Union telegraph operator from 1894 to 1903 and then in his father's real estate business before he entered the Society of Jesus at Macon, Georgia, on October 30, 1904. He made his philosophy at Woodstock College and his theology at Montreal where he was ordained by Bishop Forbes on May 17, 1918. After his tertianship at St. Andrew-on-Hudson he spent all his priestly career in the parishes except for one year of teaching at Jesuit High in Tampa, and another four years in Jesuit High of New Orleans. From 1931 to 1934 he was pastor of the Immaculate Conception Church in New Orleans.

Father Carbajal was a kindly man known to the reprobates and alcoholics of Miami for the material help and fatherly admonitions he always gave them. He was a zealous man always eager for extra services and disappointed when not given the two late Masses on Sundays. He was a charitable man ready to interpret well the motives of others, and a patient man capable of sitting for hours without a minute's respite in his confessional around which flocked young and old, saint and sinner. Once on the eve of Holy Thursday, 1956 he remained in his confessional from four until nine-thirty and thought nothing of it.

However, if there be one quality more than another which should be singled out in Father Facundo it is his tirelessness in promoting devotion to the Sacred Heart. Due to his efforts there hangs in more than five thousand homes a beautiful picture of the Sacred Heart on which is written "Don't Be Discouraged"—a theme characteristic of all his sermons. This picture together with a prayer to the "Great" Sacred Heart written in his early priesthood was promoted by him wherever he went. The prayer was always a popular part of his Friday night Holy Hour, for years the best attended service at Gesu, to which old timers constantly returned and to which visiting tourists found their way. Through them his picture and prayer were carried to all parts of the United States and rarely does a week pass without the arrival of one or more letters requesting extra copies.

A priest so devoted to the Sacred Heart inevitably would possess great power over hardened sinners. So it was with Father Carbajal, to whom from the whole area around there came a husband or a wife, a mother or father seeking his help to call back to the fold a loved one who had strayed. Rarely did he meet defeat in his extraordinary sympathy and kindly approach.

In the providence of God, undoubtedly through the goodness of Father Carbajal's "Great" Sacred Heart, he was well prepared for his sudden death. He had just returned from Grand Coteau where he had made his annual retreat and had a last visit with his cherished brother in the Society, Father Joseph Carbajal, now in the infirmary of the novitiate.

Of his retreat and visit he spoke in the refectory the night before he died. He told again the story of his vocation; how on his way to New York for a vacation he had stopped at our novitiate in Macon to visit his brother. On that visit, Joseph persuaded him to make a retreat to decide his vocation then and there. The result—as expected by Joseph—that Facundo never left the novitiate.

For this Father Facundo was most grateful to God, as he reminisced that last night before he died. He spoke also with great sentiment of his more recent visit with his brother at Grand Coteau where he had taken the occasion to visit the graves of old friends and teachers. He recalled in particular Fathers Chamard and Reville—his Juniorate professors whom he esteemed highly. Expressing and repeating the thought that we must all be ready to die, he recalled the names of others whose graves he saw in the cemetery to which, unknown to us at the time, he himself would be carried within a few days. The very last words of his conversation that night was an expression of profound thanks to God for his vocation to the priesthood and for the many graces he had received through the Society.

There was always strong loyalty in the Carbajal family. It disturbed Father Facundo very much that in spite of money given by the Carbajal family for a memorial of their father and mother, the designated memorial had been effaced in the destruction of the old Jesuit Church on Baronne Street. Whatever resentment had been felt by Father Facundo was removed entirely when the family was memorialized through the new library of Jesuit High of New Orleans.

He never tired of speaking about his family, and without the least boast of false pride, a thing foreign to him, he rejoiced in his descent (through his mother's family) from St. Thomas More. It was right that he should recall such a holy ancestor, and it is right that we remember his joy in doing so; in him also there shone the fine qualities for which his sainted ancestor is known.

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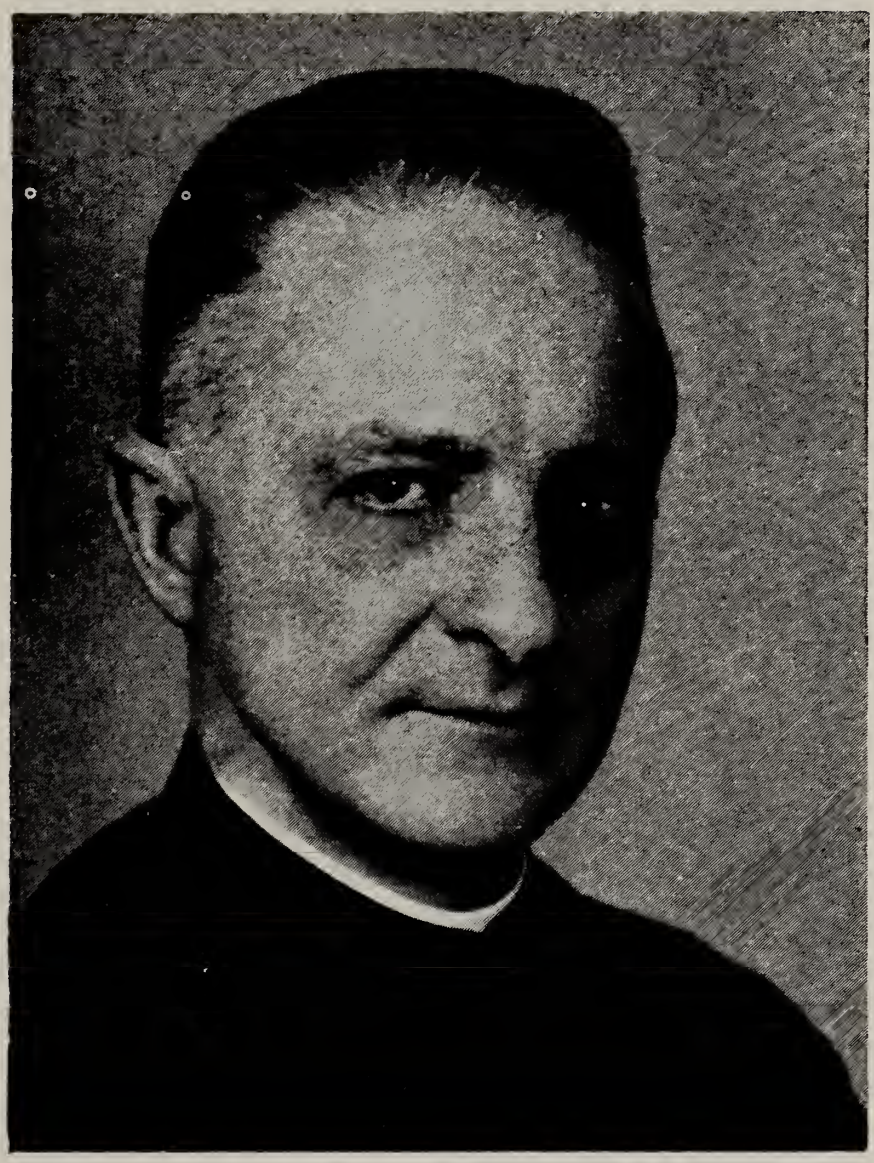
Father Thomas Caryl Hughes

1893 - 1957

Laurence A. Walsh, S.J.

Thomas Caryl Hughes was born in Yonkers, New York, on October 27, 1893. There is an unusual tie between the odd middle name and the place of birth, which I mention since Father Hughes was always called Caryl by his sisters and brothers. Caryl was the name of a real estate developer in Yonkers who offered one hundred dollars to the first boy born on property purchased from him, provided the boy was given the name Caryl. The parents of Father Hughes purchased a lot, built a house thereon; Thomas was the first boy born on Mr. Caryl's property. Hence the middle name of Father Hughes.

After graduating from Xavier High School in New York City, Thomas worked for a full year before entering the novitiate at St. Andrew-on-Hudson, August 14, 1914. He was one of the oldest of a very young group of nineteen postulants, thirteen of whom with three of their four "angels" survive him in the three provinces of the Eastern Seaboard and their missions. Thomas Hughes completed his novitiate and juniorate at St. Andrew-on-Hudson and his three years of philosophical studies at Woodstock, Maryland. He began and completed his regency at Loyola High School in Baltimore, Maryland at a time when the years of regency were being reduced from five to four to three years. Thomas was fortunate to be one of those in his year to have only three years of regency, 1921 to 1924. Hence he began his theological studies at Woodstock, Maryland in the fall of 1924. These years were uneventful, except that he suffered more than one false angina attack in his latter years of theology. These were due, it was discovered, to a tar-product he had taken as medicine. Later throughout his prolonged sieges of illness, Father was always most cautious and insisted with doctors and nurses that he



FATHER THOMAS CARYL HUGHES

could not take any tar-product medicine. At the end of the third year of theology on June 27, 1927, he was ordained to the priesthood in the Woodstock Chapel by Archbishop Michael J. Curley, said his First Mass the following day at Woodstock, and his First Solemn Mass shortly after in the Visitation Convent in Riverdale, New York City.

After theology Father returned to Baltimore but this time to Loyola College where in the following two years he taught Freshmen and Sophomore classes in Latin, English and religion. For tertianship Father was sent to St. Bueno's, Wales, evidently a pleasant experience in many respects, since his father and an uncle, still living as a parish priest there, were born in England; yet it had its serious drawbacks. Father found the climate at St. Bueno's difficult and due to continued illness spent part of the year of tertianship at the novitiate in Roehampton, England.

Manhattan Division

In the summer of 1931 he came to Fordham as an assistant to Father Miles J. O'Mailia, who at the time was the dean of four schools in the Woolworth Building: the Graduate School, Teachers College, Fordham College (Manhattan Division) and the School of Business. Father Hughes' work was confined to the latter two schools and on the status of 1932 he was appointed the dean of these two schools.

In the summer of 1933, Father Hughes accompanied Father Matthew Fortier on a two week vacation in Canada. On his return to Fordham he was bothered by an infected cyst back of his right ear. He did not consider the infection serious. He visited the doctor on his way to his office and after the cyst was lanced continued on his way to the Woolworth Building. In the early hours of the following morning, Father Hughes awakened because the wound was bleeding rather freely. Our infirmarian and an interne from Fordham Hospital were not successful in stopping the flow of blood and Father was brought to a hospital where a nurse succeeded with the help of a pressure bandage. This was the beginning of a long ordeal. For close to three years Father was under the care of skin and X-ray specialists as well as surgeons. There were long stays in hospitals during one of which there was the added

danger from an erysipeloid condition. From the infected cyst behind the ear a deep-seated infection settled in Father's neck and would not heal. After major surgery the wound finally closed on the last day of the novena of grace, March 12, 1936. Father Hughes always attributed his recovery to the intercession of St. Francis Xavier.

On the status of 1936, Father Hughes, now fully recovered, was appointed assistant dean (for Freshmen) of Fordham College on the campus. For the following fourteen years he remained in this position until the summer of 1950, when he was appointed minister of Campion House, the residence of the *America* staff. He served in this position for almost seven and a half years. In June 1957 a diabetic condition was discovered but careful medical attention had mastered this illness. Just a few days before his rather sudden death, Father complained of indigestion and then of neuritis pains in his arms, neck and chest, but did not think the doctor should be called. When finally summoned, the doctor discovered Father had a serious coronary occlusion, so serious that he could not be moved to a hospital. One day later, on the morning of December 17, 1957, while Extreme Unction was being administered, Father Hughes breathed out his gentle soul to God.

Allowing for the years of his illness Father Hughes spent nineteen devoted, strenuous years at Fordham. He did much to expand what was started as a two year pre-law program into the four year Fordham College (Manhattan Division). The same holds true for the four year day and evening sessions of the School of Business. Through Father Hughes' organizational ability and his persistent hard work, these schools were for the first time completely independent of other schools in the university, having their own registrar, clerical staff and office. Father would leave the campus before eight in the morning to be in his office in the Woolworth Building before classes started at nine. He would return to the campus at 7:00 P.M. for second table dinner. This he did until serious illness incapacitated him for three full years. Superiors then assigned him to work on the campus.

Father was one of the first assistant deans assigned to our colleges to take care of the Freshman year. He set about this work with the same devotedness, organizing power and sub-

mission to humdrum detail. Within a year he took care of all admissions to the college, Freshman class and faculty schedules, examinations, marks and dismissals. Always neat in his personal appearance and in all his work—his office desk and the desk of his living room were always cleared at the end of the day—Father insisted that his Freshmen not be admitted to class unless properly dressed. Not only did he closely supervise all academic activities but he showed the same interest in all extracurricular activities of his Freshmen. He started many clubs just for the Freshmen—the one-act play contest, debating society, oratorical contest, the St. Valentine's Day dance, and regularly closed each school year with the Parents' Day. On a Sunday late in May the parents of the Freshmen were invited to the campus. With very careful planning Father would parade before these parents not only the facilities of the campus but most of the academic and extracurricular activities of the College. Toward the end of the afternoon, the Freshman class president would present the Freshman class gift to the University. There are a number of attractive bronze plaques and fountains on the campus today, fruits of Father Hughes' efforts to train his neophytes in generous loyalty to their Alma Mater, but the most attractive Freshman gift of these years is the row of trees running from the steps of the Gymnasium on the south side of the road to Keating Hall. Though somewhat fearful of his health, Father devoted his entire time with no conflicting interests but with fatherly effort to see to it that all these classes of Freshmen received special attention and were given the best start in college Fordham could give to them.

Ordered Life

Attributable to his English ancestry was a definite tenacity of purpose and objective that showed through all Father Hughes' life as a Jesuit, his work at Fordham and Campion House, his relations with his former students, his office staff and his friends in the Society. His life as a Jesuit was most orderly, from early morning rising to prompt retiring at the appointed time. He was at his office early each day, throughout the day, and regularly on Saturdays, Sundays and holidays. There was a set time for reading the Office and he regularly

anticipated the reading of Matins and Lauds. During his last retreat, made just a few months before his death, he wrote out an order of time for his retreat in typical detail and I do not doubt that he followed this schedule as faithfully as he had written it. In his work as a dean, he could face a problem of many complicated details, work long hours disentangling it, putting order into chaos, and persevering year in and year out. This same tenacity of purpose was evident in the friendships he had made with students at Loyola High School and College in Baltimore, who visited him during theology at nearby Woodstock and later in distant Fordham. Most of those who worked in his office were very devoted to him as he was to all their interests and needs. He was exacting, generous, and thoughtful and those who knew him well were his devoted friends.

One of the notable fruits of Father Hughes' persistent care in dealing with students, parents and friends was most beneficial to Fordham University. It was in great part through his efforts that the Patterson estate of about one hundred acres, Eagle Bay, at Ossining, was left to Fordham University in the will of Joseph M. Patterson, owner of the New York *Daily News*. Mr. Patterson had formed a club in Ossining for boys of the age of his son Jim, and employed a young man to supervise their scout work, games and socials. The boys' attractive quarters were a playroom with a special temporary dance floor surface, bicycles, showers, etc. off the main floor of the estate garage. Mr. Patterson was particularly interested in a Catholic boy of the club and arranged through Father Hughes for him to attend Fordham College on a scholarship he provided. In the following year, September 1941, his nephew Richard K. King, of Chicago, entered Fordham College. In the war-time program Richard completed Sophomore year by April 1943 and then entered the Army. Within a few months he died in a camp epidemic in Louisiana. At his funeral in Chicago, his aunt, Mrs. Patterson, told his parents that if she survived her husband, she would give Eagle Bay to Fordham as a memorial to Dick. Mrs. Patterson planned never to mention her desire to Mr. Patterson, yet one night at dinner shortly thereafter, she was asked if she would continue to live at Eagle Bay after his death. Mrs. Patterson gave a negative

answer and then told her husband of her plans. To her surprise he approved and immediately wanted to call Father Gannon, then President of the University. He did write to Father Hughes in late April 1944, asking if Eagle Bay would be of any use to Fordham University. A week later in answer to Father's prompt favorable reply he wrote again to Father Hughes, inviting the superiors at Fordham to visit Eagle Bay. On May 6th, Father Gannon, Father Fisher, Father Hughes and Father Quilty visited the Pattersons. Mrs. Patterson wrote to Father Hughes and told him that a few nights after the visit her husband said to her "This is all Dick. We would not have thought of Fordham except for Dick." Within a few months all legal matters were settled whereby Eagle Bay was given to Fordham University in the will of Mr. Patterson. Mr. Patterson died on May 26, 1948. Despite Mr. Patterson's comment on the hidden influence of his nephew in this bequest, there is no doubt that it was the gently tenacious care of Father Hughes in meeting the initial requests of the Patterson family and his faithfulness in keeping Fordham in their thoughts through correspondence that was responsible for this and other benefactions from the Patterson family.

The same tenacity of purpose was evident in his concern for cleanliness and neatness not only in his own person and in that of all his Freshman students but also in his room, office and the altar at which he said Mass as well as the classrooms his students used. He was responsible in great part for equipping the six old classrooms with new slate blackboards and new chairs some years prior to the reconstruction of Dealy Hall.

Tribute

We are indebted to the Superior and to the Spiritual Father of Campion House for the following tribute to Father Hughes, given at an exhortation shortly after his death.

"We in the Campion House Community cherish the memory of our departed brother, Father Hughes. As minister of the house he gave his best to our service for the seven years he was here. Now that he is gone, we realize better what we have lost. He gave himself to us with a wholehearted devotion and his care of the good of the house was genuinely appreciated.

Though the community is small, the job of housekeeping is no easy task. One of Father Tom's particular specialties was that of cleanliness; and in view of the continual accumulation of New York City soot and dust, with constant traffic in and out our doors, he achieved a kind of miracle in this respect. In this he was aided by his great skill, patience and perseverance in the training of the domestic help of the house. No detail of their work was too small for his attention, while his unfailing considerateness won their affection and respect. During the days his body remained with us as a loving charge, before being taken to St. Andrew, we were touched by the way our domestics went out of their way to pay him honor.

"Central in Father Hughes' heart was his love of the chapel, and all he could add to the beauty and dignity of the Mass and other functions. He was constantly seeing to the vestments, and was as lavish as circumstances would allow. The tiny patch of garden, if you can call it that, twenty-five by seventy-five feet, behind the house, gave him his daily physical exercise, and he carried on an unceasing campaign to make grass and flowers and bushes grow where man and nature alike opposed. Yet he succeeded, as far as any success was possible in this labor of love, and created something that we were proud to show to visitors. All of us were continually edified by the reverence and devotion he always showed in the celebration of the Holy Sacrifice of the Mass and every function of public prayer.

"A sufferer himself, without complaining, he was deeply sympathetic to the ills and troubles of others."

What was so aptly said in closing by the Spiritual Father of the last seven years of Father Hughes' life at Campion House, I would apply as a final tribute to his more than forty-three years in the Society, "Those years of his presence with us were years of a Jesuit's fine witnessing to our Lord and his vocation. May we retain his memory and may he rest in peace."

* * *

Father Charles F. Connor

1881 - 1956

E. Paul Amy, S.J.

"At St. Andrew-on-Hudson, Poughkeepsie, N. Y., Father Charles F. Connor died piously in the Lord on December 15, 1956, at 3:45 a.m." Thus was announced to the New York Providence the passing of the patriarch of its Mission Band. He who had always desired to die in the harness succumbed to death only after eighteen months of lingering illness. His activity as a missionary ended abruptly when he underwent surgery at St. Vincent's Hospital in New York in the spring of 1955. For weeks after surgery he lay sometimes alert yet more often comatose. Previously he had resided at St. Francis Xavier's in New York but now it was decided, and readily he acceded to the decision, that he would be better off at St. Andrew's where he could be given the convalescent care of which he had need. His sojourn at the Jesuit Novitiate began in July 1955.

Two months later he was considered physically capable of withstanding the completion of the surgery initiated at St. Vincent's and so he was hospitalized at St. Francis' in Poughkeepsie. After this operation he was plagued, as often he had been before, by extremely high blood pressure. He hovered near death. Again he received Extreme Unction. Perhaps it was his indomitable will to return to active work on the Mission Band that effected a modicum of recovery. He was able to leave the hospital and return to the novitiate infirmary.

In Father Connor there was a wonderful combination of firmness, some called it hardness, and consideration for others. In his sickness he wished to cause as little trouble as possible to those who took care of him. It was difficult for him to accept the situation as permitted by God. His sickness brought into clear relief a characteristic of his life, his complete submissiveness to the demands of obedience. Of him the Brother

Infirmarian could say after his death that he always did what he was told; that he never complained of his condition or the treatments he had to undergo; that he never questioned what was done or to be done to or for him; in short, that he was all compliance with doctors and infirmarians.

As time went on, arterial sclerosis hampered his memory and rational faculties and early in 1956 Superiors adjudged him incapable of offering Mass validly. Perhaps this deprivation was his greatest trial; the thought of it worked on him subconsciously so that he attempted to do what he never would have done were he of sound mind. One morning in February of 1956 he was found prostrate at the foot of the sacristy stairs of the domestic chapel. It could but be surmised that he had left his infirmary room in the early hours of the morning with the thought of saying Mass. When found he was unconscious. Diagnosis disclosed that he had suffered a brain concussion. In and out of consciousness, he was irrational for seventy-two hours, and thereafter was a semi-invalid until June. From June to December he was a complete invalid. During those six months when so debilitated in body, he suffered much from mental anguish. He received the Eucharist for the last time about six weeks before his death as thereafter his physical disability made communion impossible. In his comatose condition he never adverted to his deprivation. Death, ultimately caused by heart disease, brought blessed relief to Father Connor whose active life had been climaxed by such helpless inactivity.

Early Years

The more than three quarters of a century which measured Father Connor's life span began in 1881. He was born on February 8 of that year in the family home at Second Avenue and Twentieth Street in New York City. He was baptized shortly thereafter in the Church of the Epiphany. The third child in the family,—there was an older brother Joseph, and an older sister Mary—he was deprived before his second birthday of the loving care of his mother who died on December 15, 1882. It is interesting to note that Father Connor's death also occurred on December 15. Some six years later Father Connor's father remarried, his second wife being the

sister of the first Mrs. Connor. Of this union a child was born who through the years would be Father Connor's devoted sister Agnes. But hardly had he gained a second mother when she passed away two short years after her marriage. His schooling in these early years was at St. Anne's parochial school on East Twelfth Street. When he was ten and a half years old he transferred from St. Anne's to St. Francis Xavier School.

The roster of what later came to be known as Xavier Grammar School lists him as a pupil during the school year of 1891-1892. At the end of that year he won a prize for spelling and stood third in his class. The next year, in what today would be eighth grade, he ranked sixth in his class. In the first year of the three year high school course he gained an honorable mention in religion and the following year won the prize in the same subject. Continuing his high school and college education at St. Francis Xavier, he established no further records of scholastic achievement, but he did win the gold medal for elocution in his third year of college and was graduated on June 25, 1900, with a bachelor of arts degree.

Father Connor's thoughts had veered between the stage and the altar. His decision was finally made in favor of the priesthood. This decision was something of a disappointment to his father who was most desirous that Charles become a lawyer. He was convinced that with his influence and his son's ability the latter could be a judge in no time. Charles entered the novitiate of the Maryland-New York Providence of the Society of Jesus at Frederick, Maryland, on September 18, 1900. Nothing eventful is recorded of his novitiate days, though he was one of the novices who made the trek from the old Frederick novitiate to the new novitiate of St. Andrew-on-Hudson early in 1902. Concluding his novitiate with the taking of his first vows in the Society of Jesus, he spent two years in the juniorate at St. Andrew's. Thereafter three years were spent at Woodstock College, Woodstock, Maryland, studying philosophy. Though a college graduate, his courses of studies in the juniorate and philosophate were in no way abbreviated. In the interim between the study of philosophy and theology he spent three years teaching in the high school of Holy Cross College, Worcester, Mass., and a fourth year teaching college

Freshmen at Holy Cross. A fifth year of teaching was spent at his Alma Mater where we find the alumnus a professor of Freshmen, 1911-1912.

Returning to Woodstock College in 1912 for theology he was ordained on June 28, 1915. After his fourth year of theology he returned to Holy Cross College for one year during which he taught philosophy and religion to the junior class. In September of 1917 Father Connor began his tertianship. The United States had become involved in the World War I and we find his tertianship abbreviated when commissioned chaplain with the rank of first lieutenant as of March 30, 1918. The certificate of his discharge on September 27, 1919, is very cryptic. It states that he was honorably discharged with the same rank with which he had been commissioned. His military record is listed as follows: "Battles, engagements, skirmishes: Meuse-Argonne, November 9-11, 1918; Saint-Dié Sector, September 22-October 18, 1918." While the war was in progress he was attached first to a field signal battalion and an infantry battalion, and later to headquarters of the 81st Division. After the Armistice he was assigned to the headquarters of an infantry battalion of the Army of Occupation.

Philippine Interlude

Returned to civilian life Father Connor became prefect of studies for one year in both college and high school at St. Joseph's in Philadelphia. The next year he had added to his duties the office of prefect of discipline. When the call came in 1921 for volunteers for the Philippines, recently assigned to the Maryland-New York Province, Father Connor offered his services. He was one of the group detailed to the Philippines that same year and on arrival in Manila was given the post of prefect of studies and discipline at the Ateneo de Manila. Anyone knowing him might expect conflict when it came to changing from Spanish to American methods at the Ateneo. "Don't change things too precipitously" was the order wisely given by higher superiors. Under Spanish procedure a boy at the Ateneo would gain an AB degree after a total of six years of high school and college studies. Under Spanish procedure the closest supervision was exercised over the students inside and outside the college so that even when going for a

walk the students, college seniors included, were regimented under the watchful eyes of prefects. In general, change was desired even by the Filipinos themselves. But how complete a change? How soon was such change in the course of studies and in discipline to be effected? In this matter conflict came partly from outside the community, from parents, and partly from inside the community. Father Connor, strong and forceful man that he was, did not seem to be the man the situation demanded. Few were surprised when he returned to the States after only one year at the Ateneo.

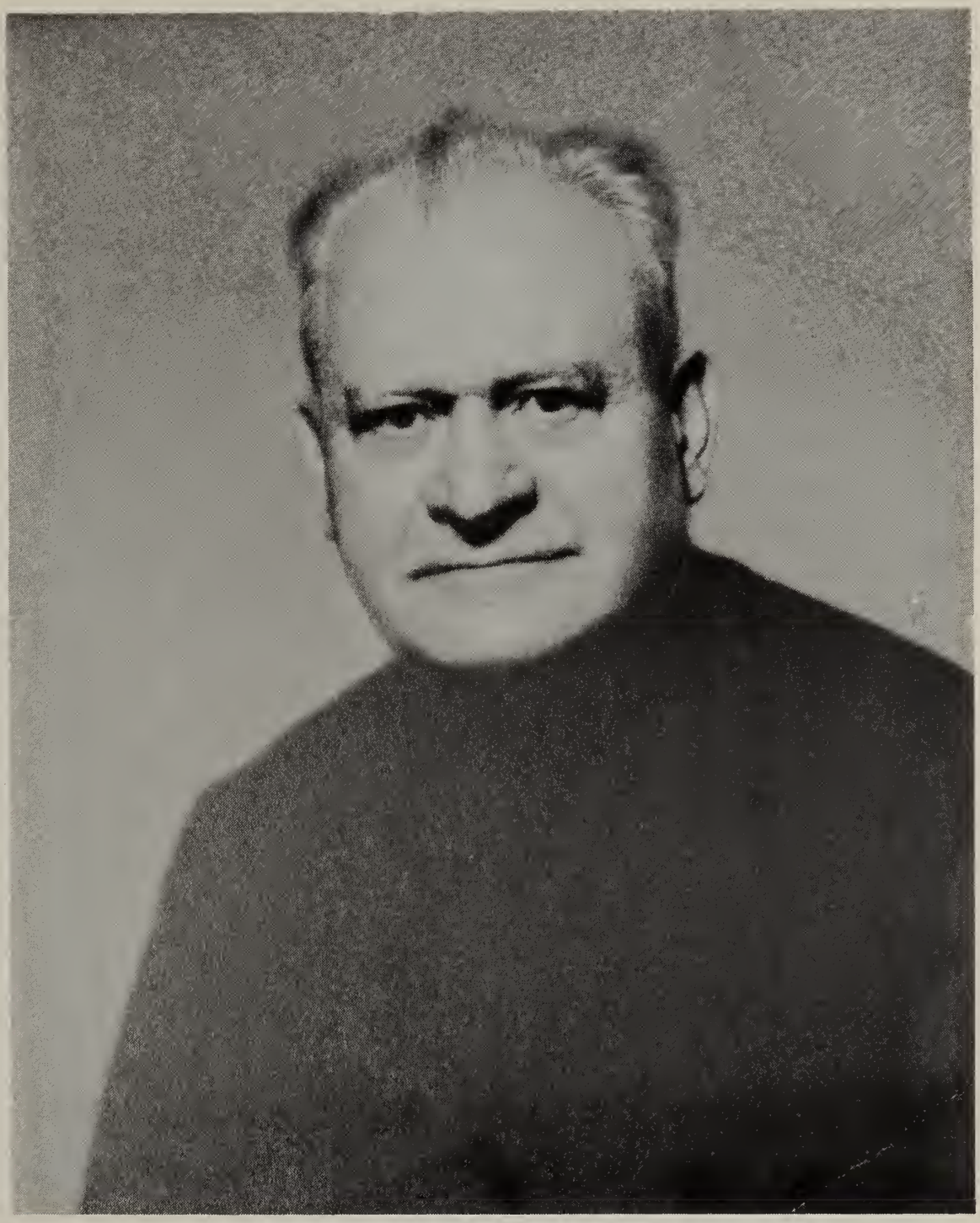
The following year found him at Xavier High School in New York where he taught for the first term and in the second term was prefect of discipline. Transferred for a year to St. Joseph's in Philadelphia, he was again prefect of studies and discipline in both college and high school. He then returned to Xavier in the capacity of prefect of discipline and continued in that office for three years. Xavier, then as now, was a military school and Father Connor as prefect made much of military discipline among the students. For infraction of school rules, his was not an uncommon practice to demand a student's court martial with fellow students acting as advocates and judges of the delinquent. Speaking of Father Connor during those days, a student now a priest in the Province says, "Father Connor was absolutely just; that is why every Xavier man admired him. Our class admired him, especially for his reverence in Church. He taught every cadet the meaning of the Real Presence; any cadet talking in Church or slouching in a pew paid the full penalty. Parents respected him because he was all for the advancement of their boys. He differed with many parents but later these came to see his wisdom. The military personnel truly admired him; several were non-Catholics and one, I believe, he led into the Church. He never missed a visit to the home or a line of condolence to one who had lost a loved one." Such commendation of Father Connor has come from many a former Xavier student and through the years would come from many another of the laity, from religious, priests, and members of the hierarchy. In 1927 he embarked on what was to prove to be his real life's work through nearly thirty years until failing health would incapacitate him completely.

From 1927 to 1935 Father Connor was resident at St. Joseph's Church, Willing's Alley, Philadelphia, as a member of the Mission Band of the Maryland-New York Province. When the Maryland Vice Province was established with its own Mission Band he was transferred to St. Ignatius Church, New York, still a member of the Mission Band but now its head in the New York Province. After five years as director of the Mission Band he yielded that position to another and continuing as a member took up residence at the Church of the Nativity, New York, where he resided for ten years. In 1950 he moved to Xavier High School where he continued in residence as the patriarch of the Band and perhaps its busiest and most active member until the spring of 1955.

Preacher

To itemize the extent of his travels and of his preachings is to give but a hint of the man, the priest that he was, and of his character. During thirty years he gave more than 450 retreats, ranging in length from three to thirty days. Comprised in this number were retreats to priests in more than twenty-five different dioceses and congregations from the Atlantic seaboard to California, from Newfoundland to Carolina. Seminarians, too, in their studies and on the verge of ordination in ten different dioceses and religious congregations made the Spiritual Exercises of St. Ignatius under his direction. East and west, north and south, throughout the United States, he gave retreats to more than fifty different orders and congregations of religious, and to the laity on all levels—to students in high schools and colleges, to business and professional men and women. During nearly thirty years on the Mission Band he preached more than 275 weeks of parish missions in addition to countless novenas, Tre Ore sermons, tridua and occasional sermons. He was a speaker much in demand at communion breakfasts and in the forty active years of his priesthood he heard more than a quarter of a million confessions.

It is no exaggeration to say that he was a preacher constantly sought after. Not uncommonly while giving a priests' retreat he would be booked by pastors far in advance to preach novenas, missions, tridua and occasional sermons in their



FATHER CHARLES F. CONNOR

churches. His daily mail brought constant requests from clergy, religious and laity, both men and women, for his services. And that it was he and not some substitute whom they wanted is exemplified by a letter from a pastor: "If the old adage—'a good thing is worth waiting for'—be true, then I think that the same kind of philosophy should go double when personality rather than materiality constitutes the object of expectancy. Therefore, while I am sorry that you will not be with us this year, I shall be pleased if you will endeavor to book St. Mary's parish for next year. But please don't forget this: the novena is to be conducted by Father Connor; the first name of said Father Connor must be Charles; this same Charles must be more widely and affectionately known as Chuck. I hope the identification is complete."

Even as he was much in demand, so too was he well accepted by his various audiences. A bishop wrote to him, "May I ask you to accept as an inadequate expression of our profound gratitude for your tireless and extremely zealous efforts expended on behalf of our clergy the enclosed gift? Personally I am more than regretful that my duties at this time would not permit me to join with the clergy of the diocese in making my retreat. I am certain that I have missed something very profitable and impressive. I am sure that you already know that you have made a deep and, I hope, lasting impression on our priests generally." And by a diocesan priest these words of praise were written, "I wish to thank you for the splendid retreat you gave us last week. I enjoyed it and came back encouraged and enthused." In the course of a parish mission preached at Holy Trinity Cathedral, Kingston, Jamaica, Father Connor received a letter from a gentleman which read, "Although an Anglican, I have attended two of the Mission meetings at Holy Trinity Cathedral now being held by you. I thought you might perhaps like to know how much I appreciated your straightforwardness and sincere addresses. What I really wish to convey to you is, that despite the spiteful mouthings in the local press of a certain leader of a synthetic religion, there are quite a number of Protestants here who bless you for the help your meetings have been to them, and heartily wish you Godspeed in your noble work."

To give the impression that he had only followers and ad-

mirers would be to paint a very false picture of Father Connor. Indeed he did have his critics and they were many. Straightforward and outspoken as he was, he did antagonize and alienate at times. He pulled no punches, especially in retreats to priests. Some judged him too outspoken; exposing some of his listeners to undue criticism. Occasionally so conflicting were the reactions to his preaching that he was not asked to return. There were those who thought that he sought to move his audiences more by fear than by love. As a pastor once remarked, "He scared me so much that I went to confession, but it was the worst retreat I ever made."

Director

In the face of such criticisms one often wondered how he could be in such demand by religious women. He seemed so much the military man, so much for men only that it would be impossible for him to be tolerant of women. Yet the fact remains that he directed many a girl and woman to find her place as a spouse of Christ. Far and wide he constantly gave exhortations in convents; during retreats and at home it was common for him to give long hours to spiritual guidance; his correspondence was voluminous so that even in his last months at St. Andrew-on-Hudson he had a heavy daily mail, mostly from nuns and Sisters to whom he had given spiritual direction through the years. Whether he was the object of admiration or criticism, all must admit that he practiced what he preached; that he tried to exemplify in himself what he advocated in others. The vows of religion meant everything to him. It was most edifying in him that he never accepted an invitation to preach without seeking permission from his superior. Poverty was to him as a strong wall! Never did he doff his clerical garb, and though he was most sympathetic of another's weaknesses and failings, he always observed the utmost reserve. It could be said of him that he was intolerant of sin but most tolerant of the sinner. If, however, he detected what he judged to be bad will in the sinner, then unquestionably he appeared intolerant of the sinner too. His strictness with himself, his firmness with others, especially on matters of principle, did at times give the impression of hardness in Father Connor.

One might gather from the recital of Father Connor's travels and preachings that he was a man of iron constitution. His was a strong physical constitution, but stronger still was his indomitable will. At one time he was hospitalized and diagnosed as having pernicious anemia. No cause was found for the anemia and his physical weakness and debility seemed to indicate that his active life was on the wane, if not over. But he willed with God's help to regain his health! He co-operated most faithfully with the doctors in their efforts to help him until internal bleedings were found to be the cause of his anemia. Obeying doctor's orders, and with the will to be back in the harness, it was not too long before he was out of the hospital and back in the pulpit. It was at this time, too, on recommendation of the doctor that he gave up smoking. He had been a rather heavy smoker but for approximately twenty years he never smoked again nor could he be cajoled into smoking. At another time his index finger became seriously infected and again he was hospitalized. So critical was the infection that amputation seemed imperative. But he willed not to be deprived of the privilege of offering the Holy Sacrifice! Lancings and scrapings of the bone were endured heroically; the finger was saved, though thereafter the second joint of his right index finger remained rigid.

It was during approximately the last ten years of his life that he suffered from high blood pressure. But he willed not to let it bother him. In fact, his will to rise above physical weakness, to master what might be his spiritual deficiency, brought out at times what was an imprudent disregard for the concern he should have had for his advancing years. On one occasion he concluded a preaching assignment at a distance of less than a mile from Xavier where he lived. He had two rather heavy bags. As no taxi was immediately available, he decided to walk the distance. Shortly after arrival, he collapsed and fell into a coma; death seemed inevitable. Taken to the hospital he recovered and was soon back on the job with the old determination. Later, a matter of weeks before he was to celebrate his Golden Jubilee in the Society of Jesus, he came so close to a paralytic stroke that the doctor marvelled that he had not succumbed. Hospitalized, he again recovered and sang a High Mass on the appointed day of Jubilee.

Thereafter declining health was obvious and more obvious still was the submissiveness, the obedience that characterized his whole life. Superiors decided that he could continue to work and preach, but would not be assigned to give any parish missions. Furthermore, before each retreat, he had to check with his doctor to be cleared as to his physical ability to undertake the assignment. Never did he complain of the restriction of his activities; he was always faithful to the physical examination and cheerful in accepting the doctor's decision. Increasing poor health curtailed his activity even more; it was pitiable to see him as he shuffled along. Blood pressure was taking its toll not only on his mobility but also on his mind.

Since Father Connor had such vast experience in dealing with young and old, laity, priests and religious, for so many years, some have asked why he was not provident enough to bequeath to other generations the benefit of forty fruitful, priestly years? Why did he not commit to writing for others what he had given by spoken word while he lived? The simple fact is that Father Connor did write a book which he submitted to superiors for publication. His style was considered unsuitable for readers. He wrote as he spoke. As a speaker, his whole personality captivated the senses. His writing, however, was devoid of the effectiveness of the speaker. He tried to alter and correct the defects pointed out to him, but so much was he the preacher, and not the writer, that his book never saw publication. But what a legacy he has left for those who heard him! It lives in the memory of a religious priest who was strong and considerate; tenacious of principle but understanding of human weakness; intolerant of wrong doing in others and demanding of himself, one who measured up to the highest priestly standards.

* * *

Books of Interest to Ours

MODERN FRENCH PHILOSOPHER

The Honor of Being a Man: The World of André Malraux. *By Edward Gannon, S.J.* Chicago: Loyola University Press, 1957. Pp. x + 245. $4.00.

Father Gannon gives us in this study a clear and well-documented outline of Malraux's world as it is revealed in his writings. That this is a major achievement is obvious to anyone who has studied this French philosopher, an existentialist in the line of Sartre.

In four sections the basic intuitions of Malraux are investigated: the plight of modern man, the "anti-destiny" of action, the discovery of man, and the honor of being a man. The last part of the book is given over to Father Gannon's own reflections and conclusions. The chief criticism of the philosopher's thought is his "negativeness."

The evolution of Malraux's thought has reached a point where it will either fan out farther and farther over the world of artistic creativity, and, as Father Gannon fears, become repetitious, or it will revitalize itself by facing a fundamental question concerning its viewpoint of man. One cannot resist asking this question of Malraux: If the bourgeois "values" were *l'assouvissement,* and hence firmly to be repudiated because selfish satisfaction never elicits anything noble in man, what precisely has Malraux to offer instead? Is not infatuation with man, even though it be with man in his moments of admitted greatness in art, also a straight road to a satanic form of *l'assouvissement* that is not the sensuality of the bourgeois but the pride of the equally self-adoring humanist?

This book contains a valuable list of Malraux's writings, as well as an enumeration of the many essays and articles devoted to him. The reader will find in this work an objective key to evaluating one of the strongest intellectual influences of our day, for this is a lucid account that actually captures the profundity of Malraux's ideas. It is a vital contribution to the understanding of contemporary French philosophy.

RENATO HASCHE, S.J.

LIVING IN CHRIST

One in Christ. *By John H. Collins, S.J.* Jamaica Plains, Boston—30: St. Paul's Editions, 1958. Pp. 212.

The author observes that the Epistles of our Sunday Masses for the most part expound and shed light on the union between Christ and the members of his mystical body. In this book, which will be widely read, he gives Ignatian meditations on the Sunday Epistles with emphasis on the deeper meaning of living *in* Christ. Laymen and laywomen who use this volume will be helped in imitating the holiness, charity and

self-sacrifice of their Redeemer. Religious who turn to it for matter for their Sunday prayer will be glad that all rigidity is taken from the fixed form by sense lines that invite to reflection and prayer. The priest, who peruses these pages in search for material for his Sunday sermons, will have in them a mix that can readily be turned into homiletic cake. He will find the First Preludes, which not only situate the Epistles but summarize their meaning, of exceptional value. Even the Scripture expert who examines the book, which despite its thought-line structure reads easily, will be surprised, perhaps, to note that the treatment is by no means arbitrary but always in accord with the best exegesis. Admittedly the New Testament Epistles are difficult to understand. Admittedly too Father Collins has not produced an exegetical work. But a thorough knowledge of the background and content of the Epistles is everywhere in evidence. The volume is recommended to all.

E. A. Ryan, S.J.

EXCELLENT STUDIES IN MORAL THEOLOGY

Contemporary Moral Theology, Volume I: Questions in Fundamental Moral Theology. *By John C. Ford, S.J., and Gerald Kelly, S.J.* Westminster: The Newman Press, 1958. Pp. vii-368. $4.50.

Jesuits are familiar with the "Notes on Moral Theology" by Fr. Ford and Fr. Kelly which have appeared over the years in the pages of *Theological Studies*. Here these two theologians collaborate to put the "Notes" and their other writing in permanent form. This projected series of volumes is not, however, a mere compilation of their previous surveys and articles. The first volume contains much that they had not previously published. Questions that they have already treated in print are here threshed out anew.

Judiciously they have selected the major themes from the host of topics they have treated in their past twenty-five productive years. This selectivity enables them to consider comprehensively what could be covered only cursorily in their annual surveys of moral. At the same time the value of the survey has not been sacrificed. They cite widely, and fairly, the views of the better known contributors to periodicals and authors of books. (There are 142 entries in the bibliography.) The footnotes are rich in reference to further sources.

The subjects they have chosen to handle are the following: the magisterium and moral theology, the interpretation of papal teaching, the present renovation of moral, situation ethics, occasions of sin, psychology and moral, alcoholism. Under these headings a wide variety of topics, both speculative and practical, are marshaled. Some speculative problems treated are: charity as the basis of morality, how moral should be taught, evaluative cognition, freedom of the will and psychic impediments. Practical topics covered are masturbation, steady dating and others too numerous to mention.

Giant advances have been made by psychology in the past half century. This has given rise to the baffling problems of the influence of

unconscious motivation on human acts, the imputability of the acts of the emotionally or mentally disturbed personality, the responsibility of the disturbed criminal, mental deficiency and valid marriage consent. The authors render us a distinct service in that they evaluate the data of psychology and apply it to these vexing problem areas of moral and law.

They admit the motivating influence on our activity of many factors of which we are unaware. Yet, they conclude, "Normal men and women *per se* have sufficient freedom in the concrete circumstances of daily life to merit great praise or great blame before God" (p. 200). After weighing at length the factors of mental-emotional deficiency and deep-rooted habit, they inform us that we must often tone down our judgments of human responsibility: "We should judge much more leniently than we have in the past a great many individual cases of human conduct and frailty" (p. 257).

Particularly interesting are the three chapters on the criticisms of, and new approaches to, moral theology. Here they admit with scholarly detachment certain deficiencies of moral: "A great deal of the criticism of the seminary course is justifiable" (p. 97). At the same time they point out brilliantly the dangers into which some of the Catholic critics and renovators have fallen. For instance, insistence on the primacy of charity has blurred the distinction between counsel and obligation, resulting in moral rigorism. Laudatory impatience with legalism has veered over into impatience with law, much like that of situation ethics.

Fr. Ford and Fr. Kelly are to be congratulated in that they welcome what is of permanent value in the current criticisms. They thus make a distinct contribution to the renovation of moral. Though they do not attempt a new syllabus for a seminary course, they do suggest the direction it should follow and where the emphases should be placed.

A few other features of the book in brief. It is adapted to the American scene (see the pages on dancing and steady dating). The opinions expressed throughout the book are those of both authors, not just of one. The print is eminently readable and the price is right.

This is an indispensable reference work for those who are teaching moral and ethics. It should also be read by all who have not been able to keep abreast of moral since their seminary days.

ROBERT H. SPRINGER, S.J.

ATTITUDE

Joyce among the Jesuits. *By Kevin Sullivan.* New York: Columbia University, 1958. Pp. 259. $5.00.

Ever since Herbert Gorman, some seventeen years ago, published his life of James Joyce with the swaggering subtitle "a definitive biography," scholars have been busy filling in the gaps and filing away the excrescences in his roughcast story. The present work is a rewriting of those parts of Gorman's first and second chapters which deal with Joyce's formal education, all of which was picked up "among the

Jesuits" at Clongowes Wood, at Belvedere and at University College. Doctor Sullivan's thesis is that the Jesuits whom Joyce encountered in real life were, with a single exception, quite different from their fictional representatives in *A Portrait of the Artist,* not as Gorman carelessly assumed, "the people with whom he came in contact . . . under their own names and aspects or slightly disguised."

In an article-length review (*America,* October 25, 1958) Father W. T. Noon, S.J. paid a just tribute to the factual accuracy of this book, and to the skill with which Doctor Sullivan has reconstructed the curriculum, the staffs, the teaching methods and some of the atmosphere of Irish Jesuit schools toward the close of the last century. At the same time he took exception to several minor points of interpretation. The present reviewer endorses Father Noon on both counts. As a piece of historical research upon an admittedly small, but genuinely interestingly facet of Joyce's biography, Doctor Sullivan's work is beyond cavil. His ventures into interpretation are not so happy. Besides the ideas which Father Noon challenges there are a few others which ought to be mentioned in a review destined for Jesuit readers.

First, a genuine conception of the function of our temporal coadjutors, a conception made official and, it is to be hoped, final by the Thirtieth Congregation, makes nonsense of Doctor Sullivan's notion that they constitute an underprivileged proletariat. Again, it is simply rash to assert that any Jesuit alumnus will testify that the sixth common rule for professors in lower classes is "more honored in the breach than in the observance." A questionnaire addressed to thirty alumni the other day indicated that only one of them thought that the rule (*"nullum ad religionem nostram videatur allicere"*) was poorly obeyed. Whether the rule applies to student counsellors is extremely doubtful, and whether Joyce, legally or not, was subjected to the enticements spread before young Daedalus is, in spite of Doctor Sullivan's contrary assumption, even more doubtful.

A glance at Father Noon's review of Stanislaus Joyce's memoirs in *America* (March 8, 1958) should make that much clear.

Another conjecture of Doctor Sullivan's is not so much stated as left as an impression by the reading of his fourth and fifth chapters. It is that the Jesuit "caretakers" of University College had a negligible influence on the young people in their classes and sodality, who received their real education by contact with one another. This is of course the clear implication of *Stephen Hero,* but Doctor Sullivan has protested against reading that book as autobiography. The records show that Joyce sat under Fathers Darlington, O'Neil and Browne, winning honors under the last. Now there are still, all around New York City, alumni who remember Fordham or Xavier when they were little colleges something like University College in Dublin, when the list of prescribed texts was far shorter than it is at present, when the professors were not equipped for scholarly research and published little. These alumni will testify whether or not old-fashioned rhetoric,

mathematics and logic made an impact on their minds, when these subjects were delivered through lucid, virile and richly human teaching. Conjecture for conjecture, I will say that the teaching at University College made the same impact on minds worthy to receive it, virile and richly human minds. Joyce's admirers may glory in his being an exception.

A final word needs to be said about the tone and attitude in which this book was written. Was it on Morningside Heights, one wonders, that a former Jesuit learned to be patronizing and bantering in speaking of our Society and the dogmas of our Faith? I will not further specify this question, but I will recommend all retreat masters to consult *Joyce among the Jesuits* if they wish to exemplify the kind of language St. Ignatius set his face against when he wrote his *Rules for Thinking with the Church.* Father Noon, intending nothing but kindness, says that Joyce would like this book. It is to be feared that he would like best what is least admirable and least civilized in it. Doctor Sullivan assures us, "on se moque de ce qu'on aime." Affectionate mockery, if such was intended, was never more completely misexpressed.

JOSEPH A. SLATTERY, S.J.

AMERICAN CATHOLIC COLLEGES

A History of Catholic Higher Education in the United States. *By Edward J. Power.* Milwaukee: Bruce, 1958. Pp. 383. $7.00.

Dr. Power notes in his Preface that three other authors have published partial histories of Catholic higher education in the United States. It will be evident to anyone who is acquainted with these previous attempts that Power's study not only is broader and more complete but more scholarly. The nearly fifteen pages of bibliography attest to his painstaking search for prime sources. In numerous instances he is thus able to describe Catholic college beginnings, purposes, curriculums, and developments from prospectuses, catalogues, and other announcements issued in the long ago by the colleges themselves.

No less painstaking was his investigation of the founding date and early history of the 268 Catholic colleges for men established between 1786 and 1956. This valuable research is recorded in three appendixes, arranged both chronologically and by States. A fourth appendix lists by States the Catholic colleges for women existing in 1955. Many a lesson for would-be college founders may be read in the author's sketches of foundations begun but soon abandoned. Only twelve of the forty-two colleges for men founded between 1786 and 1849 are still in existence, while only seventy-two of the 226 colleges founded after 1849 are in operation today. The number founded in our century is seventy-four. Of these, twenty-seven have survived. Thus of the total of 268 Catholic men's colleges founded between 1786 and 1956, only eighty-four were permanent.

In a brief review of so large a book it must suffice to give the

titles of the nine chapters and then offer some general comments. Beginning with a background chapter on "The Heritage of Higher Education and Its American Foundations," the author takes us to "The American Scene and the Founding of Catholic Colleges." He then deals successively with "The Development of Curriculum and Method," "'The Faculty of Catholic Colleges," "Student Life and Activities in the Catholic Colleges," and "Evolution of Administration and Development of Facilities." He devotes Chapter VII to "Catholic Higher Education for Women in the United States," and in his last two chapters treats of Catholic universities and Catholic professional schools.

Since a history of Catholic higher education must deal with beginnings, Dr. Power discusses the several different norms employed by historians of education to arrive at the date of origin. His own choice is "the year when a plan is advanced for the founding of a college." Another norm, which the present reviewer prefers, is the year in which classes were begun. But there can be no serious quarrel with the author's choice inasmuch as he holds to it consistently.

Some criticism is bound to arise (and has already been voiced) over the author's characterization of the aims of early American colleges, non-Catholic as well as Catholic. Power maintains—against Samuel E. Morison, the historian of Harvard, and a number of Catholic authors—that the direct and dominant aims were not intellectual but rather preparation for seminary studies, missionary activities, and moral development. "Liberal culture," he says, "was out of place. No one wanted it, if, as a matter of fact, anyone had any idea what it was." It seems to this reviewer that on the first point Power is correct. There was no tradition of liberal culture in most parts of the United States when the early colleges were founded. Nor were the people ready for it or capable of profiting from it. Vocations, training centers for the priesthood, and pioneer missionary endeavor were needed by the Church above all else. The early years of Georgetown were made doubly difficult largely because priest faculty members were taken from the classrooms and assigned to missionary work. The recurring discussion was whether a seminary should be established at Georgetown or elsewhere. But at all odds the seminary had to be established even though Georgetown might suffer severely thereby.

On the second question posed by Power—whether the early Catholic colleges had any idea of what intellectual culture was—it seems that he here overstates his thesis. It would be exceedingly difficult to prove that European-trained Jesuits, for instance, had no clear idea and no attachment to cultivation of the mind by means of higher education. The tradition of Jesuit training from Ignatius' day down to our own has emphasized intellectual development at every stage. That the Georgetown and St. Louis Jesuits did not put the intellectual aim first and foremost was without doubt owing to the exigencies of American life rather than to any lack of belief in its value or any vagueness as to its meaning.

These few comments can do no more than suggest that the author was not afraid to take strong positions on many significant phases in the development of Catholic higher education in our country. Not everyone will agree that he establishes all of his positions; but whether he does or not his book gains immensely in interest and value precisely because it attempts to analyze, interpret, and judge. The author's style is first-rate, and so is the publisher's book-making.

ALLAN FARRELL, S.J.

AFTER DEATH

The World to Come. *By Robert W. Gleason, S.J.* New York: Sheed & Ward, 1958. Pp. 172. $3.00.

This slim but stimulating volume on the last things has few serious rivals in English (Romano Guardini's *The Last Things* is the only one that comes to mind). It possesses three notable characteristics:

First, the Biblical data regarding sin, death and the afterlife is given fluent and well ordered treatment, and provides a secure base for theological reflection. Dogmatic definitions are, for the most part, presupposed, and this, we feel, is quite acceptable in a book of essays intended for the educated general reader. Holy Scripture, by its graphic images and metaphors, and the fact that it is more immediately the word of God, has for the lay reader an appeal not to be found in the more formal utterances of Popes and Councils. One minor regret may be here registered. The author (or editor) has inserted only a few Scriptural references, and so has left the reader to shift for himself in quenching a thirst which the book is so well calculated to arouse.

Secondly, the theological meditations show a fine balance of *doctrina solida* and openness to current attempts to enrich eschatology with fresh speculations. One example: While aware of the limitations and even of certain exaggerations in the "final option" theory, Father Gleason is willing to entertain it as preferable hypothesis to ". . . the puerile concept of final perseverance which seems to present God as engaged in a whimsical game in which he calls the soul to enter eternity through a passage beset with ambushes" (p. 72).

There are a few places, it is true, where one aspect of a mystery may seem too exclusively stressed. The chapter on hell admirably shows that it is a case of the sinner getting what he wants. "Hell has been called 'the risk of God.' We should not think of it as God's vengeance upon the unrepentant souls who desert Him, for hell is much more their creation than His." (p. 116) In context such statements as these are true (though the notion of a divine risk needs careful scrutiny). But does not the doctrine (both Biblical and Catholic) of divine election and the efficacious power of divine grace suggest that, if God is not vindictive in the afterlife, neither is He in the present life helpless to cope with the malice of His creatures? However, Father Gleason did not set out to write a treatise on the whole of

dogma; within the confines of eschatology, there is excellent equilibrium in his teaching.

The third feature is the most distinctive, and stems from the fact that, prior to his doctoral studies in theology (Gregorian University), the author received his Ph.D. at Fordham under Dietrich von Hildebrand. The philosophy of the person and of personal values contributes some penetrating *theologoumena* to this volume.

The style is excellent throughout. Several footnotes for each chapter refer the reader to a selection of the best recent literature on eschatology. Besides the usual topics, two initial chapters (which, with the chapter on death, are probably the best in the book) deal with "Life, Law and Love" and "Sin."

THOMAS E. CLARKE, S.J.

MODERN VIEWPOINT ON THE BIBLE

What Is The Bible? *By Henri Daniel-Rops.* Translated by J. R. Foster. New York: Hawthorn, 1958. Pp. 128. $2.95.

This is the first volume of *The Twentieth Century Encyclopedia of Catholicism* under the direction of Daniel-Rops to be translated into English. In the original series it is volume sixty and the first of fourteen volumes in the section dealing with the Word of God.

Intended for the intelligent reader, it is a fine introduction to the nature of the book we know as the Bible and provides a good look at many of the questions so insistently and urgently posed today. The topics treated include the process of formation of the Bible from oral tradition to the written text, the formation of the O.T. and N.T. canons, the notion of biblical inspiration, the literary forms, history and the Bible, the geographical and cultural milieux from which the Bible came, the Bible as the manifestation of God who acts, miracles, the senses of Scripture, the Bible as the book of man and the book of God.

Obviously, this work is not a complete, definitive treatment of these questions, but a rich introductory work meant to lead on to further reading and study. This is not *the* book that will provide all the answers to the modern outlook on Scripture, but it is one of the best things in English to aid in the fundamental point of knowing what questions we should ask of the Bible and what are pointless and absurd questions. A select bibliography of material in English is included. Some few cases of nodding, e.g. ascribing to the Council of Trent what is from the Vatican Council (p. 63), do not mar the over-all excellence and value.

VINCENT T. O'KEEFE, S.J.

IN SEARCH OF GOD

What is Faith? *By Eugene Joly.* Translated by Dom Illtyd Trethowan. New York: Hawthorn Books, 1958. Pp. 144. $2.95.

What is Faith? as its companion volume reviewed immediately above, is another work in Daniel-Rops' Dictionary of Catholicism. This is not the reference work on the "Act of Faith" one would expect to find in an Encyclopedia. Father Joly is familiar with French Uni-

versity students and seems to write with the purpose of instructing and inspiring this modern intellectual class. Of the nine books he suggests for further reading, the oldest bears the publishing date of 1947.

Despite this fact, he blends tradition in a scholarly fashion with important trends of contemporary theology (e.g., existence and cogency of miracles; biblical criticism). The vocabulary is often "existential" (our "engagement," "encounter" with God); but these terms are made clear even to those unfamiliar with such categories.

The theme of the book is expressed in the conclusion by the words of St. John; "We have believed in love" (1 Jo. 4, 16). To believe is to love, love which involves oneself entirely with God and with the neighbor for His sake. The focus of the life of faith is Jesus Christ. His Resurrection, as described in the Gospels, is the basis of our faith. It is exclusively through His Body, the Church, that we actually believe in Him and love Him. This centrality of Christ is not an automatic result of Baptism even in the normal practicing Catholic. In a true chronological life of faith, between the ages of 18-25, there is normally an awakening followed by a conscious commitment of one's spiritual and temporal life to Christ.

Joly interprets many other interesting aspects of faith. He makes it clear that the initiative in offering the gift of faith always remains with God. He treats of atheism and traces the process which led Augustine to say; "Crede ut intelligas."

This book is excellent for any educated layman, Catholic, or non-Catholic "in search of God." Religious teachers will find it a valuable aid in explaining the life of faith in attractive, modern English. The Catholic Book Club is to be highly commended for offering this book and *What is the Bible?* to its members in September.

ROBERT J. KECK, S.J.

FIFTEENTH CENTURY TOURIST

Once to Sinai. *By H. F. M. Prescott.* New York: The Macmillan Company, 1958. Pp. 310. $5.00.

In this latest volume, which is the continuation of the pilgrimage of Friar Felix Fabri which she began in her earlier work, *Friar Felix at Large*, Miss Prescott has continued the happy combination of scholarship and readability that has made her books so successful. The footnotes, bibliography, maps and numerous details of the present volume are testimony to the diligence with which the author has followed Friar Felix through the Latin text of his own diary, as well as through contemporary accounts and sources. Yet the magic of her style somehow dissolves the historical barriers between us and the good Friar who loved to climb hills and towers just to see what was on the other side, until he becomes strikingly real and present to us. One does not have to read beyond the first sentence of the book to discover the author's intriguing style: "Three times, so Chaucer declared, had his imagined Wife of Bath been to Jerusalem, and by this statement at once gave

his contemporaries the horse-power of that remarkable woman." Or there is Miss Prescott's description at the end of Chapter IV of the view from the top of Gebel Katerina, that gradually broadens out into a charmingly perceptive picture of the 15th century and its pilgrims. These are only two examples, but their like can be quoted from almost every page of this fascinating book.

The volume recounts Friar Felix's pilgrimage from Jerusalem to Mount Sinai, Cairo, Alexandria, Venice and finally back to Ulm, where the Superior obligingly declares a week of holidays in the Dominican monastery to celebrate the return of their wandering pilgrim brother, and give him an opportunity to spin his tales of strange places and strange people without disrupting the monastic silence. The account has a peculiar attraction for those who look to the Near East as the cradle of their religious tradition. Some readers may balk at the author's frequent digressions, descriptions and historical asides, but these are really the best parts of the book, and lift it above the level of the ordinary pilgrim's tale that crops up even in the newspapers and magazines of today. It is a tribute to Miss Prescott's talent that her digressions enrich without distracting from the main lines of the wandering Friar's story.

The Catholic Book Club is to be commended for continuing to make books such as this available to the reading public. The volume is deeply Catholic, yet not mawkishly so. It speaks eloquently of the Catholic Faith that was so profoundly a part of the daily life of the 15th century. Miss Prescott, by her scholarship and her facile pen, and the Catholic Book Club, by the foresight and good taste of its editors, have done Catholic literary circles a great service by sponsoring such a volume.

JOSEPH A. GALDON, S.J.

UP-TO-DATE CHURCH LAW

Religious Men and Women in Church Law. *By Joseph Creusen,* S.J. Revised and edited by Adam C. Ellis, S.J. Milwaukee: Bruce, 1958. Pp. 380. $6.50.

Canon Law Digest: Vol. IV, *By T. L. Bouscaren, S.J.* and *J. I. O'Connor, S.J.* Milwaukee: Bruce, 1958. Pp. 529. $7.50.

Religious Men and Women in Church Law is a new edition of the well-known treatment of the religious life from the viewpoint of the Canonist. The method of presentation established in the previous editions has been maintained and the order of the Code (Bk. 2, Part 2) has been followed. Thus, in the first of the three parts the author considers general ideas of the religious life, the erection and suppression of religious bodies, government both "temporal" and spiritual, and finally the administration of temporal goods. Part two studies the questions of admission and profession along with the obligations and privileges of religious. The concluding section covers separation from the institute.

Among the major changes in this edition are the bringing up-to-date of the references to articles and opinions in the body of the work, and

the revision of the doctrinal bibliography. A new appendix gives a summary of the nature of Secular Institutes which, although they are not directly governed by the Code's laws for religious, are nevertheless an ecclesiastically approved state of perfection. The seven topics of the appendix now also include *Sedes Sapientiae*, the decree of the Sacred Congregation concerning religious and military service and finally, the directive regarding the use of radio and television.

Although this book is primarily intended for members of lay orders and congregations, it should provide those of Ours who have anything to do with the spiritual direction of religious with the necessary scientific background to do their task more effectively and more in accordance with the mind of the Church.

The fourth volume of the *Canon Law Digest* covers the period from 1953 to 1957. In line with the plan of the former books in this series, this edition includes all of the important documents dealing with the code of canon law that have been issued in the *Acta Apostolicae Sedis* and other sources. All documents have been translated into English.

The format of the book arranges the documents according to the numerical order of the canons of the code to which they principally pertain. A system of cross-references makes readily available those documents which are concerned with matter treated in a number of canons. An addition that makes these volumes especially useful is that at the end of this book there is both a chronological and a general index that covers the documents contained in all four volumes of the Digest.

This efficiently arranged source book is essential for all those who desire the latest authoritative interpretations and explanations of the code. The books of this series have certainly achieved their purpose, for they have been accepted as standard tools of the modern canonist.

WILLIAM J. BOSCH, S.J.

A PHILOSOPHY OF CATHOLIC EDUCATION

The Proximate Aim of Education: A Study of the Proper and Immediate End of Education. *By Kevin J. O'Brien, C.SS.R.* Milwaukee: Bruce, 1958. Pp. x-267. $5.00.

"Most of all we need to do some thinking about the true ends of education" concluded "The Deeper Problem in Education," an editorial in Life's recent five-part series "The Crisis of Education." Father Kevin J. O'Brien, C.SS.R., director of studies at St. Clement's College, Galong, Australia, has done "some thinking" in his recent book *The Proximate Aim of Education*, prepared while studying at the Catholic University of America, Washington, D. C.

The method of investigation proceeds by a close analysis and development of the truths of Revelation, the principles of scholastic philosophy, the statements of the popes and the reasoning of educators. Chapter II is a lengthy, technical, unoriginal synthesis of finality; notion, validity, importance; and a division of "ends." Chapter III reviews

quite briefly the opinions offered by prominent movements and men about the aim of education: humanistic realists, sense realists, naturalists, developmentalists, ethical culturists, Dewey, Brameld, Bagley, and Breed.

The particular implications of Christian perfection as the proper and immediate end for Catholic educational theory, moral formation, curriculum, teacher, and parents are discussed in Chapter VII which is the most readable, interesting, and controversial part of the book. The book raises these questions: In the minds of the popes, is the school to be essentially and immediately concerned with religious formation? Does emphasis on moral formation cause hindrance to intellectual formation? Is the failure of American Catholic education to provide adequate intellectual leadership due to over-emphasis on moral formation?

The general Catholic reader, I fear, will find the book hard going; the dosage of Latin terminology, at times untranslated, the range and multitudinous subdivisions in philosophy and theology will make it forbidding. Even the good-willed secular educator will, sorry to say, look upon much of the presentation as Catholic jargonese, not truth—most regrettable at a crucial period like ours when a book like *The Proximate Aim of Education* could help serious-minded men "do some thinking about the true end of education."

ERWIN G. BECK, S.J.

SCHOLASTIC STUDY OF NATURE

The General Science of Nature. *By Vincent E. Smith.* Milwaukee: Bruce, 1958. Pp. xiii-400. $5.25.

The need for a sound philosophy of science is a pressing one. This book, intended primarily for classroom use, attempts to fulfill that need by relating the modern physical sciences to Thomistic Aristotelianism. The author asks the reader to drop preconceived notions of what science is and to work with Aristotle's definition: "certain knowledge of things in terms of causes and reasons and principles." The general science of nature is concerned with mobile being in its most general traits. Physics, chemistry, and biology deal with specific types of mobile being, therefore a study of nature should not begin with them. "Material being should be considered at its universal level before funneling downward to a concern with the various kinds of mobile things." (p. 38) "Modern physics, chemistry, and biology afford more detailed, precise, and distinct notions of what in a vague and confused way we know already, and that is why, when put in the light of the general science of nature which they merely continue, physics, chemistry, and biology can be called special sciences." (p. 166) Sciences are defined by their objects; they are distinguished according to the degrees of abstraction.

To find the basis of the general science of nature we conduct an investigation (dialectic) to ferret out its first principles. Our inquiry leads to the doctrine of hylemorphism.

The subject of the science of nature is nature as defined by Aristotle: the principle of motion and of rest in that to which it belongs essentially and primarily and not accidentally. "A correct understanding of the principle that art imitates nature enables us to deal with problems raised by the fabrication of new elements in the mineral world and new mutants among living things." (p. 142)

Since mathematics studies quantified substance, there can be a science of mathematics independently of the science of nature. "Unlike pure mathematics, mathematical physics deals with mobile being even though it uses mathematical principles." (p. 167) The science of nature proves its conclusions in the light of the four types of causality. Chance, the accidental conjunction of causes, is not, as the advocates of physical indeterminism would make it, a cause. The existence of final causality disproves mechanism. The human soul is the final cause of the material universe.

Dr. Smith next treats topics which are common in modern scholastic cosmology—motion, motion and the infinite, place, time, the kinds of motion, the continuum. He concludes the book by relating the proof from motion for the existence of God to the science of mobile being. In a foot note he documents the precise point in which his treatment of the proof from motion differs from that of Father Klubertanz. "Father G. Klubertanz does not believe that a Prime Mover can be shown to exist in natural science, and he does not believe that such a proof is necessary as a precondition for metaphysics." (p. 388) Dr. Smith feels that the Prime Mover is known *in* the science of mobile being as a principle of motion.

The author writes in the preface that "in order to simplify presentation, controversies have for the most part been left aside." (p. viii) It would seem that major controversies which bear directly on the topics under discussion deserve more consideration. For instance, to prove that sciences are differentiated by their material objects and not by their methods, Dr. Smith argues that experiment is merely a refined type of experience. (p. 45) This argument, even if valid, omits mention of the construction of theory by the hypothetico-deductive method with the aid of mathematics. Physical scientists consider the construction of theory to be an essential part of their discipline. Again, the author treats mathematics as the science of extended being, a view which the modern mathematician would not accept. The theory of numbers used in modern mathematics is elaborated without reference to extension or extended being.

The student of modern science can certainly make use of many of the concepts and conclusions of Aristotle and St. Thomas to maintain proper perspective in his studies. It is difficult to see how the particular organization of concepts and conclusions proposed by Dr. Smith can add much to such a sense of perspective.

JAMES C. CARTER, S.J.

THE SACRED HEART IN THE HIGH SCHOOL

Apostleship of Prayer for High School Students. *By Francis J. Shalloe, S.J.* New York: Apostleship of Prayer, 1958. Pp. 17.

Everyone in secondary education interested in the Apostleship of Prayer will welcome this eminently practical pamphlet on the establishment of a vital high school Center of the Apostleship. The product of an experienced and successful student counselor, the brochure is packed with ingenious techniques to keep the Apostleship throbbing in the student's life. The duties of directors and promoters, the practices of members are sketched in imaginative, and often novel, detail. From their Orientation Week in freshman year to their incorporation into parish Centers after graduation, the students are guided through every activity of the Apostleship into the depths of dedication to the Sacred Heart. The concluding pages of the pamphlet contain interesting model consecrations for various organizations in the school.

Father Shalloe knows the psychology of the high school boy: he has a profound grasp of the Apostleship of Prayer. There is nothing available that will better help bring the two together.

FRANCIS J. MILES, S.J.

MISSIONARY HANDBOOK

Teach Ye All Nations: The Principles of Catholic Missionary Work. *By Edward L. Murphy, S.J.* New York: Benziger Bros., 1958. Pp. ix-234. $2.75.

It has justly been remarked that the average American Catholic's concept of missionary work is a sketchy and somewhat distorted one, fostered as it usually is by emotional appeals and by an emphasis on the physical hardships and poverty involved. Even the *pastor gregis*, speaking in the pulpit or classroom, is often hard put to communicate accurately the answers to some basic questions on the overall aims and methods of this area of the apostolate. Why are so many of our priests and sisters sent to foreign lands? What is the primary purpose of all their work? What approaches are especially pertinent today and what problems are pressing for solution? In view of this lack of understanding of an apostolate absolutely essential to the nature of the Church and to every individual in it who calls himself "Catholic," Father Murphy's book has tremendous value and cannot be recommended too highly. In a concise but eminently readable style, the author, who holds a doctorate in the comparatively recent science of missiology, has synthesized a vast amount of information into the few hundred pages of this slim volume.

The opening chapters deal with the theological presuppositions of mission work, with special emphasis on the unique position of the Church with respect to all mankind, and the manifold relationships that result from this. A very important chapter then discusses the fundamental aim of all mission work, which is defined as the establishment of the Church with all that this entails, and which issues in the mis-

sionary's paradoxical ideal of "making himself unnecessary." Another chapter discusses two ideas which have profound significance for the Church today. The author recognizes "the remarkable differences in the expression of Catholicism as one moves from nation to nation," and has a particularly good analysis of the precise nature and theological foundation of adaptation. Among the many other areas that receive summary treatment in the book are modern emphases, especially social and educational, the structural organization of missions, an historical sketch of Catholic mission work, an outline study of the religions of the world, and a study of the mission contribution of the American Church. Such a convenient mine of information deserves to become a *vademecum* for missionaries everywhere, and a best-seller on the reading-list of every Catholic.

A. HENNELLY, S.J.

NEWMAN SYNTHESIS

Newman: His Life and Spirituality. *By Louis Bouyer, C.O.* Translated by J. Lewis May. New York: P. J. Kenedy & Sons, 1958. Pp. xiii-391. $7.50.

While there is perhaps no rigid law that demands that it be so, some biographies at least seem to follow a pattern. There is the first rash of biographical sketches, written by friends and acquaintances, which make up in intimacy what they lack in depth and perspective. At some distance from these preliminary sketches appear the sober and scholarly studies in which the man is apt to be lost in his supposed significance. But if the biographical subject is fortunate enough, the circle is completed and the best features of the earlier attempts are synthesized in a study where both the man and his permanent value are clearly delineated. Such a biography might be entitled—and in Newman's case happily is—*Newman: His Life and Spirituality* by Louis Bouyer.

As one might expect from Bouyer, there is no detached study. His sympathetic understanding of Newman is unmistakenly evidenced on every page, particularly when dealing with Newman's famous, albeit disturbing, complaints. And it is with rather undisguised relish that Bouyer takes out after the villains of the piece: those in Newman's own life time, like Manning who dangled a bishopric *in partibus* before Newman "as a means of binding him to his triumphal chariot" and who so garbled (wilfully?) Newman's reply to Leo XIII that acceptance of the red hat reached Rome as a refusal; and Msgr. Talbot, the Papal Chamberlain, to whose mind "Dr. Newman is the most dangerous man in England." Equally stern treatment is accorded the villains among Newman's editors and biographers: Anne Mozley ("the great culprit"), whose scissoring of Newman's letters is the source of more than one misunderstanding; and Abbé Bremond, whose "incurable frivolity" and at times "wholly imaginary solutions" led him to depict Newman as "*L'isolé volontaire*"—which amounts to a rather thorough-going misunderstanding of Newman.

These more personal interjections of Bouyer, however much one may wish to moderate them, add color and contrast to his portrait. Newman is seen for what he was: a brilliant and sensitive man, whose periods of pitiless self-analysis—("I believe myself at heart to be nearly hollow—i.e., with little love, little self-denial")—hardly seem consonant with his desire for the active life, to be a missioner, for instance, among the heathen. For, paradoxically, he was the man of action who had perforce to achieve that "rare union of the contemplative mind and the heroic soul." He was the man who feared to love too well; who sought holiness rather than peace; who felt that to be at ease was to be unsafe. Newman had his wish, if wish it was. His life, particularly as a Catholic, was a succession of disappointments, of betrayals, of suspicions and accusations—a constant, painful round *in umbris et imaginibus* that only death's approach was to lighten.

Bouyer has presented all this, and more, in this exceptional study of Newman. No one can read it and not know Newman better, and almost (one feels) for the first time really. And it is gratifying also to report that Bouyer, whose experiences with translators have been, more often than not, very disappointing, has this time been wonderfully and stylistically served by J. Lewis May. The translation, even apart from all other inherent values, is a sheer pleasure to read.

HARRY R. BURNS, S.J.

WITH AN ORIENTAL BRUSH

The Enduring Art of Japan. *By Langdon Warner.* New York: Grove Press, 1952. Pp. 113, 92 half tone plates. $1.95.

It isn't strange that the French Impressionists found something new and exciting in their discovery of Japanese art 90 years ago. Reacting toward the sombre tones of their predecessors, they saw in the Japanese works a reflection of their own sensitive and bright-spirited appreciation of nature. This was an expression of the world they loved that could move them to inspiration. And so it happened that traces of the oriental technique were mixed with paint on western canvas.

We know that something oriental was borrowed, but Van Gogh's "The Sower" or "La Mousme," and Manet's "Boating" are not Sesshu; are not Kōrin, or even Hiroshige, or Hokusai. The West had learned that a few bold strokes from a Japanese brush could create a world of life and motion, of color and expansive dimension. This was enough only to create admiration and wonder; adaptation, but not understanding.

To become intimate with the expression of Japan's cultural development was left for a later day. There was need for someone to go beyond the techniques of Japanese art to interpret the inner movements of its mind and heart. Before it would be possible for us to enter the museum of oriental treasures, the customs and character of a people

had to reveal themselves; for these, along with her religion, are the soul of Japan in art.

Now, all this has been done in a paperback book by Langdon Warner.

Two sections of the book are outstanding: treatment of the influence of Zen Buddhism upon the Ashikaga (or Muromachi) period, and the chapter on folk art. Our only regret is that the book could not have been enlarged to include some indications of the more radical trends of modern Japanese art. GEORGE R. GRAZIANO, S.J.

GETTYSBURG 95 YEARS AGO

The Guns at Gettysburg. *By Fairfax Downey.* New York: David McKay, Inc., 1958. Pp. 290. $5.00.

The Battle of Gettysburg. *By Frank Aretas Haskell.* Edited by Bruce Catton. Cambridge, Mass.: Houghton Mifflin, 1957. Pp. 169. $3.50.

One of the most fertile and intriguing topics for American novelists and historians during the past decade has been the Civil War. Now that the centenary of that conflict is fast approaching we may certainly expect an even greater outpouring of literature on this subject. Some authors, getting a head-start on the field, have provided us with studies to commemorate the ninety-fifth anniversary of Gettysburg. Although Downey and Haskell differ greatly in their precise subject matter and in their treatment both offer excellent additions to our Civil War literature.

Downey's *Guns of Gettysburg* is a monograph on the role of the artillery in this famous engagement where this arm won its rank as the "King of Battles." The book is divided into chapters according to the days of the battle (July 1-3, 1863) and subdivided into specific areas of combat. This order, and the fact that the author concentrates his attention on the one weapon he is concerned with, give clarity to a subject which by its nature can be very confusing. Maps of the battle and the illustration of the different types of ordnance make the author's text meaningful, as well as giving necessary information for an intelligent understanding of other books on this war. Some of the matter found in the appendices will be of interest only to the professional historian, as the listing of the guns now on the battlefield and the catalogue of the different divisions of the artillery on both sides, but the actual reports of both the Union and the Confederate generals in charge of the artillery to their commanding officers are of great interest.

The main conclusion that Downey draws from his investigation of the sources is that the role of General Henry Hunt, commander of the Union artillery in this Northern victory, has been greatly underestimated by historians in the past.

An added point of recommendation for this book is that the author presents his scholarship and exacting research in a fine literary style, which makes his subject of interest not only to the professional historian

but also to all those who have a gentleman's interest in the war between the states.

The Battle of Gettysburg, although of a very different nature, is also excellent Civil War History. Frank Aretas Haskell, who served on the staff of the divisional commander of the Second Corps which held the "bloody triangle"—the precise target of Pickett's charge—was a northern hero of this battle. He based his story on his own personal experience and on the results of his diligent inquiry among the participants in the struggle. For the modern reader the author's style may be at times too classical, his attitude slightly egotistical, but for actual reproduction of the experience of combat Haskell has few equals. The mortal conflict comes alive with all of its dangers and thrills, all of its hopes and fears. The excellence of this account both for its dramatic presentation as well as for its general accuracy has been attested to in the past by its constant employment in Civil War histories. The publishing of this primary source at the present time is a welcome occurrence, for the dust-cover is not exaggerating when it states: "The author was later to be killed at that other terrible battle, Cold Harbor, but he left behind him a piece of true literature which hurries a reader's pulse a hundred years after the smoke of Gettysburg has subsided."

Bruce Catton's introduction and editing add greatly to the value of this short book, which should be read by all those who have any interest in American history or American literature, as well as by those who are merely seeking a gripping story of action, for as Catton indicates in his introduction: "In the long run, this book is for the general reader rather than the specialist. It offers an understanding and an emotional experience that can be had from few other Civil War books. It is very, very much worth reading."

William J. Bosch, S.J.

POPE OF OUR TIMES

Witness Of The Light. *By Katherine Burton.* New York: Longmans, Green and Co., 1958. Pp. vii-248. $4.00.

Some twentieth century Catholics sigh for the Golden Age of the thirteenth century. In one sense their impossible wish has come true. No Pope in the past 700 years has commanded the international audience that the late Pius XII enjoyed. What Pope of the 1200's could make his voice heard throughout the entire world? Yet Pius XII, through radio, TV and printed letters spoke to Australia as clearly as to Rome. People listened. What the Popes of the Middle Ages tried to accomplish in a small area of the world through their temporal power, Eugenio Pacelli achieved throughout the world in the twentieth century. Men looked to the Pope for moral leadership in the Space Age.

Witness Of The Light by Katherine Burton catches the spirit of Pius XII. The very apt title summarizes the man. His programs for social action, economic reform and principles of international conduct

mirror his faith in the Christian message. Christ is the Light of the world; His vicar, the Pope, must obey Christ's command to teach all nations. The war years and their aftermath, as this biography demonstrates, have catapulted the Papacy into international politics. The words and deeds of Pope Pius XII made him the spokesman for all men.

The only negative vote on this biography concerns the last few chapters. The author has proved her case that Pius XII was the Pope of Peace. But it is injudicious to try and paint a picture of the Pope as a pacifist. The concluding chapters frequently quote the Pope on the morality of war or of the use of atomic or hydrogen weapons. Undoubtedly moved by a true sense of reverence for her subject, the author has omitted many of the fine precisions that Pius XII made on the occasion of these statements concerning modern warfare. The case for Pope Pius XII's claim to be a man of peace does not need buttressing by any claim, very difficult to prove, that the Pope embraced the illusory tenets of pacifism. Yet this is a minor flaw. The overall judgment on this biography is that the book is worthy of its subject.

EDMUND G. RYAN, S.J.

RAHNER ON PRAYER

Happiness Through Prayer. *By Karl Rahner, S.J.* Translated from the German. Westminster: Newman Press, 1958. Pp. 109. $1.50.

The extraordinary value of this book on prayer lies in Father Rahner's deep insight into dogma and his power to relate the most profound mysteries of faith to the practical science of asceticism. He has also made expert use of his personal mastery of the technique of phenomenological analysis developed in modern philosophy. As a result his reflections on prayer have a psychological profundity which vibrates in harmony with the deepest intellectual preoccupations of our day.

Undoubtedly some of the best philosophical work of our age is being done in the field of the philosophy of subjectivity under the influence of modern psychological preoccupations, and centering in the analysis of the subjective dynamism of the person. From this viewpoint such perennial questions as freedom, commitment, and the conditions of authentic love and existence are receiving a new and profoundly enlightening treatment. Obviously such investigations have a vital significance for the ascetical writers who deal with precisely these same areas in the context of grace and supernatural charity. To my knowledge this is the first work on prayer in English which brings the light shed by these psychological analyses to bear in a practical way on the psychological foundations and conditions of authentic Christian prayer.

The result is a unique contribution not only in the field of ascetical writing but also to the field of phenomenological analysis itself. For once phenomenological analysis is undertaken in the full context of revelation and grace and without any artificial prescinding from the

realities of supernatural life, many of its most fundamental insights undergo a profound transformation. A good example of this transformation is contained in the opening conference "Thou Wilt Open My Heart." Here we see existential despair revealed in its true light as a hypocritical guise which, aping the posture of true humility, transforms it into a satanic refusal of grace. The statement "my existence has no meaning," is true for the Christian only when he will add in Father Rahner's words, "except as a manifestation of Thy Power and Glory through my weakness and nothingness."

As the conferences develop, each central condition necessary for authentic prayer is investigated and its psychological counterpart analyzed: humility and despair, the relation of the unconscious to the doctrine of the indwelling of the Holy Spirit, love as a response in faith to a gift of love freely given, the relation of action and prayer in our daily life, the relation of the prayer of petition to the prayer of submission, the question of sincerity in the prayer of dedication, the authentic nature of guilt in the prayer for forgiveness, and, finally, the role of fidelity in the prayer of decision, which reaches its climax in the prayer of death itself.

It should be obvious from the outline above that this work is no "tranquilizer," as one might be led to suspect from the infelicitous title chosen for the English translation, "Happiness Through Prayer." Literally translated, the original German title read, "Concerning the Need and the Blessing of Prayer," The French translation of this same work, which appeared nearly ten years ago, was entitled "The Prayer of the Modern Man." Each title seems to reflect the reaction of a "national" character to the challenge of this book.

JOHN J. MCNEILL, S.J.

RENAISSANCE STRUGGLE

The Meddlesome Friar and the Wayward Pope. *By Michael de la Bedoyere.* Garden City: Hanover House, 1958. Pp. 256. $4.00.

This is not an historical study. Rather this recent selection of the Catholic Book Club is an attempt to tell the oft-told tale by vividly portraying the personalities of the protagonists, Savanarola and Alexander VI. This gives the author the opportunity to inject frequent comments, so that the story never quite speaks for itself. Perhaps this is in the nature of any book written on this subject, since the viewpoint of the author will largely determine his picture of the story.

In the introduction, de la Bedoyere briefly analyses his sources, revealing that he will use as a foundation for the treatment of Savanarola a work by an English Jesuit of the turn of the century, Father Herbert Lucas. His conclusion was a strong indictment of the friar and our author feels that nothing written since has shaken this thesis. For a picture of Alexander VI, the life by Orestes Ferrara was most useful, though the author feels it is too favorable to the Pope.

The book is well outlined, getting off to a swift start with two

dramatic scenes that actually occur near the end of the struggle. Then a swift résumé fills in the background and when play resumes there is but the grand finale to reenact. All the action is portrayed with the author's usual brilliance of style, including a fine use of concrete details that lend the sense of reality to what is in itself a fantastic tale.

He criticises Brion for excusing Alexander's immorality on the grounds that it was no worse than others. This is neither historically nor morally well-founded, de la Bedoyere feels. He himself describes the Pope as a man who could never keep his eyes off beautiful women, a man unable to change from a luxury and worldliness of living since he had always been self-indulgent. He feels that Savonarola rightly saw in Alexander's life an "object of horror" (which comes very close to the judgement of Philip Hughes). Yet he feels it is safe to say that "apart from the facts that he lived an 'unmarried' married life and had a number of children, . . . (and) that he certainly too much loved good society, especially feminine, and that he was, and supremely loved being, a great and wealthy temporal prince, Rodrigo Borgia might have been papabile in any age." WILLIAM P. SAMPSON, S.J.

THEOLOGY FOR THE MODERN MAN

Sacred Doctrine. An Introduction To Theology. *By Edwin G. Kaiser, C.P.P.S.* Westminster: Newman Press, 1958. Pp. xii-344. $4.50.

This work is a well planned, up-to-date, comprehensive introduction to the study of theology. Written as a text for summer courses in theology, the book breaks down into three main divisions: the nature and concept of theology, the sources of theology, and theological method.

To introduce a subject as vast as present-day theology is a task of selecting, ordering and integrating. In this the author has succeeded admirably, refusing to be immersed in the tangle of innumerable theological disputes which surround the subject matter of almost every chapter of the book. Rather, Father Kaiser has wisely chosen to limit the broad lines of his introduction to one approach to Catholic theology, that of St. Thomas. After some introductory chapters outlining the Thomistic conception of theology as a science and as wisdom, the key notions of the supernatural order, of divine Revelation, and of Faith, are taken up successively in excellent expository fashion.

In the major section of the book, Father Kaiser discusses the four traditional sources of theology: Scripture, the ordinary and extraordinary *magisterium* of the Church, the Fathers of the Church, and the theologians. Of particular interest is the extended chapter on Sacred Scripture, entitled "The Written Word." This is perhaps the outstanding chapter in the book, both because of its depth and because it incorporates the latest significant contributions in Catholic scriptural study. A clear exposition of the Church's position on Scripture is presented, based principally on the encyclical *Divino Afflante Spiritu*, and including the letter of the Biblical Commission to Cardinal Suhard, so important for understanding the current attitude of that Commission,

The nature and extent of inspiration are carefully explained; revelation is distinguished from inspiration. Scriptural inerrancy and the various senses of Scripture are carefully delineated, and the dominant concept of the bible as the Church's book, to be authentically interpreted by the Church alone, is clearly underscored.

Outside of scriptural inspiration and inerrancy, perhaps no part of Catholic dogma is so misunderstood as infallibility. Through three chapters Father Kaiser competently explains the nature, necessity for, and extent of, the Church's infallibility in its three forms: the ordinary *magisterium*, the Councils, and the Roman Pontiff. By linking all three, the central note of infallibility as a property "belonging to the Church" is emphasized. A discussion of the authority of theologians follows, which naturally leads into a summary history of the great theologians and theological schools from the medieval period down to the present day. Particularly valuable for the orientation of the budding theologian is the equivalent of a *Who's Who* of theologians which the author provides in a running commentary on the contemporary theological scene.

In taking up theological method, Father Kaiser begins with a discussion of the meaning and development of dogma. The thorny question of just how dogma evolves is understandably left untouched beyond the obvious "explicitation of the implicit." But the concept of tradition expressed elsewhere (p. 133) as embracing both Scripture (inspired Tradition) and unwritten tradition (uninspired Tradition) is invaluable for the novice theologian. The importance and significant contribution of modern scientific historical method in the evolution of dogma as well as in scriptural studies, modern apologetics and ecclesiology, is pointed up by the author, while at the same time a clear distinction is made between the total theological method and scientific, historical method alone.

This introduction succeeds at once in sketching the broad lines of the Catholic theological structure, and in stimulating an awareness and an appreciation for the tremendous riches contained within that structure.

JOSEPH L. ROCHE, S.J.

BASIC LITURGICAL STUDY

Public Worship: A Survey. *By Josef A. Jungmann, S.J.* Translated by Clifford Howell, S.J Collegeville, Minnesota, The Liturgical Press, 1957. Pp. vii-249. $3.50.

In *Public Worship* Father Jungmann opens up to his reader the precious contents which lie behind so many rich but rigid prayer forms; forms, which appear to this age as something alien and lifeless since their original meaning has become so obscure.

The work of reform begun by the Holy See, in addition to the wealth of liturgical scholarship, especially since the turn of the century, has contributed to creating an atmosphere of healthy criticism. Yet without a knowledge and appreciation of the long tradition which links

the liturgy in its present form to that of the past, there is the danger that those who criticize the present situation will be guided by capricious intuitions, antiquarian prejudices or the desire for novelty.

From the vast storehouse of his knowledge, Father Jungmann gives us in less that 250 pages a well balanced presentation of the history of our western liturgy and even more important, points out at every turn the subtle laws and principles which have silently been at work fashioning it. Thus, the author supplies us with a norm by which we can constructively criticize our present situation and one which will give direction to further discussion of reform.

Public Worship is not a magic crystal ball in which we can directly perceive the "liturgy of the future." It does not explicitly deal with reform; rather it contains the stuff out of which reform will come.

The book represents the most important elements of the lectures delivered to the author's theological students during the past thirty years. The chapter on the Mass is a marvelous summary of the author's monumental work: *Missarum Solemnia*, and the reader will immediately recognize in chapters one and four the substance of his earlier work: *Liturgical Worship* (Pustet, 1941).

Father Jungmann has the wonderful ability of selecting apt details; he can summarize without letting his survey become a fleshless skeleton. His details unify without distracting and they never cease to provide new insights for his reader, even for one well versed in liturgical lore; and yet he never overwhelms the novice. Father Clifford Howell has done a superb job of translating the book into flowing English in a way which never gives a hint that it was not originally written in English. In addition the book is well indexed. It is neatly divided into nine chapters covering: basic concepts on the nature of liturgy, a general history of Christian worship, the making of liturgical laws, structural elements of the liturgy, the house of God and its furnishings, the Sacraments, the Mass, the Divine Office and the Church's year.

Priests will find much in his chapter on the Divine Office to enrich their own recitation of it. The author makes the interesting observation that the Office, which originally began as a private prayer and then took on a communal character, is now in our time once more carried on, for the most part, as a prayer said in private, "and this is to some extent a return to primitive practice."

The curious observation was once made that the liturgy, which was meant to be an interpreter of the Mystery of Christ, is itself now badly in need of interpretation. A book like *Public Worship* (which could well serve as a textbook to an introductory course on liturgy for clerics and laymen alike), will make the rites of the Mass and the Sacraments intelligible again. Armed with a knowledge of the history of these rites and the principles at work in forming them, priests will

be better equipped to voice a healthy criticism of those elements in our worship which do not well interpret the Mystery they are supposed to.

PAUL L. CIOFFI, S.J.

NOT THE AUTHOR BUT THE TRANSLATION

The Christian Approach to the Bible. *By Dom Celestin Charlier.* Translated by Hubert J. Richards and Brendan Peters. Westminister: The Newman Press, 1958. Pp. 298. $4.00.

The outstanding merit of Dom Charlier's book is its willingness to come to grips with the problem that modern scientific (i.e., literary and historical) exegesis has raised for those who desire (as indeed they should) a Christian reading of the Bible, and particularly of the Old Testament. The broad outlines of his carefully balanced and nuanced solution will surely meet with general acceptance by Catholic scholars, even though details or concrete applications perhaps may not. Dom Charlier is always profound and suggestive, and his work deserves thoughtful and discriminating perusal.

All the more, then, must one deplore the rather poor translation. For example, Charlier writes:

> Rien ne serait plus stérile que d'aborder la Bible avec la tour d'esprit géométrique et sec qui caractérise la démarche scientifique propre aux sciences de la matière. Cet abus de la raison abstraite n'a que trop dévitalisé l'exégèse et la théologie, à la suite de la philosophie.

And the translation:

> The Bible cannot be treated dispassionately, like a problem from Euclid. This kind of approach has already robbed exegesis and theology of their vitality, and killed philosophy altogether (p. 273).

A comparison of the two passages will reveal the general quality of the translation: its tendency on the one hand to abbreviate and, on the other, to put sentiments into Charlier's mouth which (perhaps in themselves true enough) are not expressly his own. Thus, when Charlier, speaking of scriptural accommodations and without condemnation, mentions texts *"sortis de leur contexte et projetés sur un plan qui n'a avec le sens naturel aucun contact organique,"* he is interpreted as saying: *"wrenching* texts from their context and applying them *arbitrarily* to things entirely foreign to their true meaning" (p. 264).

But it would be misleading to imply that criticism of the translation is based on its style alone. Style might be a matter of taste or debatable opinion. Unfortunately, the disservice done to Dom Charlier is far more serious. He is made to say "that the Bible is *tied* to the liturgy in the same way as it is *tied* to the Fathers of the Church" (p. 253), whereas Charlier writes simply of *"les rapports de la Bible avec la liturgie."* That one must bring to any Christian reading of the Bible *"le meilleur de soi-même* sounds rather strange when it is translated: "In our reading of the Bible one must be able to say: 'This

is the best of me." (p. 248). The carefully nuanced statesent: "*A ce sens absolu, l'erreur est toute affirmation qui n'est pas conforme à la verité en soi, indépendamment de sa perception relative par l'homme,*" becomes obscure and misleading as: "Absolutely, error is the affirmation of something which does not conform to reality as it exists, *independent of perception*" (p. 216). Even the simple question and answer: "*Qui doit lire la Bible? La masse répond: 'Les savants'*" somehow or other is read as: "Who should read the Bible? Most people will say: *'Nobody'*" (p. 27)! The effect of love which "*élargit en retour jusqu'à l'infini les horizons de l'intelligence devant les perspectives du Verbe*" does not become transparently clear as: "Filled with the great surging of the Spirit's love, it throws open to the mind the whole realm of the Word's *affinity*" (p. 251).

More serious still, however, are the inaccuracies that are introduced. It is true enough for Charlier to say that faith becomes "*hardie aussi et audacieuse, car elle* [foi] *n'a jamais peur d'être mise en échec.*" But it sounds rather rash to speak, not of faith as Charlier does, but of the *man* of faith "who becomes at the same time bold and daring, because he is not afraid of being found in the wrong" (p. 250). "*Pas de vraie foi sans charité ni de charité sans foi*" has a different, questionable ring to it when it is rendered: "True faith *requires* charity, as *true* charity requires faith" (p. 250). Intelligence and will, mind and heart, faith and charity—all are united and mutually enrich one another. But it is meaningless to say: "First of all *they* [including, one takes it, faith and charity] must die" (p. 251), especially when Charlier is clearly speaking only of the mortification of intellect and will. Charlier is indeed suggestive when he speaks of the Bible as the verbal body of Christ, the Eucharist as His carnal body, and the Church as his mystical and social body. But he says nothing so inexact as: "All these incarnations of the Son of God are made *one reality* in the liturgy" (p. 253), but rather that "[L'Esprit] *y unifie par son animation centrale les formes hiérarchisées du corps total où s'incarne le Fils de Dieu.*" And the purpose is not to "unite the Christian, whole and entire, to Christ," but "pour le [Christ] livrer à celui qui croit." Nor does Charlier say: "As we share his [Christ's] divine life *only* by eating his flesh . . . " (p. 265), but simply and *sensu aiente:* "*sa vie divine est communiquée par la manducation de sa chair.*"

Perhaps, then, it is no surprise that in two instances at least the translators go directly counter to Charlier's express will and try to saddle him with the very meaning he excludes: "*Je ne dis pas identité*" becomes "not to say identity" (p. 259) and "*je ne dis pas: une signification*" becomes "almost a new meaning" (p. 261). The whole trend of Charlier's thought demands these explicit disclaimers, and he apparently put them in deliberately. And yet they are ignored.

The Preface characterizes the translation as "scholarly, lively, and extremely readable." But the ultimate judgment, harsh perhaps but true, must be that Charlier's book has not received the translation it

deserves, nor American and English readers the type of translation they can profitably, even at times safely, use.

HARRY R. BURNS, S.J.

JESUITS IN THE MARKET PLACE

The Scholastic Analysis of Usury. *By John T. Noonan, Jr.* Cambridge, Massachusetts: Harvard University Press, 1957. Pp. 432. $9.00.

In spite of the forbidding title, the Jesuit will find Doctor Noonan's historical analysis of usury theory well worth investigating. Without being theological or economic or legal, this book presents the history of an idea which has played a significant role in the development of each of these areas.

The vigorous reaction of a fledgling religious order to contemporary economic problems will be of interest to the historian. Early theologians of the Society of Jesus, especially Louis Molina, Leonard Lessius, and John de Lugo, are seen gracefully wearing the mantle of economic authorities. Molina, for example, was frequently consulted by judges and merchants on the ethics of loans, business investments and insurance, and he was well in advance of his times in his advocacy of the doctrine of "lucrum cessans" as justifying the payment of interest on business loans.

On the other hand the Jesuit Provincial, Peter Canisius, was almost expelled from Bavaria by Duke William for refusing to grant absolution to those who took five per cent interest on simple loans. In this connection, the position taken by the General Congregation of the Society of Jesus meeting in 1581 is recognized as "a milestone in the history of usury theory" and was partially responsible for later attacks on Jesuits as lax in their economic morals.

Moral theologians may well gain fresh insights into the cautious development of the Church's doctrine on usury and the tortuous route (via the triple contract and "lucrum cessans") through which interest gained recognition as the legitimate price of money loans. The descriptions of the doctrinal struggle between moral theologians who based their conclusions on an *a priori* analysis of traditional usury doctrine and those theologians who exercised their principles in the light of contemporary economic developments, (e.g. commercial credit, maritime insurance) are particularly relevant.

The economist, too, has something to learn from the development of usury theory. Not only does it offer stimulating clues to the meaning of money in economic life, but, as Joseph A. Schumpeter saw clearly, it initiates modern interest theory.

Doctor Noonan, a PhD in scholastic philosophy from Catholic University and former editor of the *Harvard Law Review*, has produced a concise history of thought in a specialized area. Usury theory, however, has too many dimensions to be readily digestible. The reader will be better satisfied if he comes prepared with a particular problem.

CHARLES A. FRANKENHOFF, S.J.

INTRODUCTION TO PHILIP NERI

The Roman Socrates. *By Louis Bouyer.* Translated by Michael Day. Westminster: Newman, 1958. Pp. 87. $1.50.

The Roman Socrates of the title is St. Philip Neri (one of Philip's pupils wrote Platonic dialogues with Philip rather than Socrates as the speaker) who conducted his Oratory in Rome. The Oratory—an improvised, spontaneous prayer meeting—brought about reform in many dissolute lives and made holy men holier.

St. Philip was a good friend of the Society of Jesus. While he was still a layman, he directed many vocations to the Jesuits. St. Ignatius gently reproved him as being like the bell of a church, tolling for others to come, yet remaining outside himself. Later on in Philip's life, when he received Holy Orders at the relatively advanced age of thirty-six, he still admired the Society. The letters of St. Francis Xavier, who had been a friend of Philip when he was in Rome, raised a desire in him to follow Francis to India as a missioner. He gained twenty companions; and it was only the advice of a confessor, who told him that "Philip's Indies were to be in Rome", that kept him from following Francis straightway.

This little book is a good introduction to the life of St. Philip—less ponderous than Ponnelle and Bordet's standard work. It contains anecdotes of Philip's pranks and sanctity. It describes the beginnings of the Oratory, the group of men who gathered about Philip, the congregation that was to number the great Cardinals Baronius and Newman among its members.

GERARD F. GIBLIN, S.J.

GIANTS OF THE ENGLISH CHURCH

Three Cardinals. *By E. E. Reynolds.* New York: P. J. Kenedy & Sons, 1958. Pp. ix-278. $5.50.

The history of the Catholic Church in England during the nineteenth century is the story of three men. They are Cardinals Wiseman, Newman and Manning. These men transformed the Catholic Church in England from its 1800-1830 status as an object of antiquarian's interest into the dynamic religious, social and educational force of the 1890's.

The author admirably combines biographical details with excellent insights into the motives and reactions of the three men. The hero who emerges from the pages of this book is Newman. His keen intellectual vision that makes his thought so catholic and so contemporary, his patient forbearance—perhaps we should say "sanctity"—in the face of whispered charges of heresy win the reader's admiration. The villain of the work is Monsignor George Talbot. His calumnious attacks on Newman and the other Oxford converts, from his privileged position in Rome as confidant of Pius IX, make sad reading. It is difficult to explain why such a person was the trusted agent for both Wiseman and Manning on all important dealings of the English Church with the Roman Curia.

Wiseman's optimism, his desire to welcome the new converts, to take the Church out of the "English catacombs," to reestablish the hierarchy are all portrayed in good fashion. However, the author does not fail to point out Wiseman's greatest defects, his procrastination and his inability to cope with the execution of his many brilliantly conceived enterprises. Manning also receives a sympathetic treatment. His puzzling distrust of Newman and his impatience with men who questioned the conclusions of his hasty generalizations, receive detailed examination. The author does not fail to show Manning's great work in the field of the social apostolate.

The only minor flaw in the work is some lack of documentation. For a Jesuit, three incidents in Newman's life would be well worth delving into. On pages 103-104 the author mentions Newman's reasons for not entering the Jesuits, and also his opinions on Jesuit education. Later, on page 208, Newman's orthodoxy is defended by "the Jesuit Perrone." None of these statements is documented; such documentation would interest Jesuits greatly.

Perhaps the title is a bit misleading. Actually the book gives more than its dust-jacket advertises. The author has included excellent studies of the works of Pius IX, Archbishops Ullathorne and Errington, William Ward, Cardinal Barnabo, Father Ambrose St. John, William Gladstone, John Keble and Edward Pusey. True it is that all of these men are etched against the background of the three giants who dominated the English scene. But these men and their contribution to the restoration of the Catholic Church in England also receive excellent treatment.

EDMUND G. RYAN, S.J.

LITURGY AND FOLKLORE

Handbook of Christian Feasts and Customs. *By Francis X. Weiser, S.J.* New York: Harcourt, Brace & Company, 1958. Pp. 366. $4.95.

Those who are familiar with Father Weiser's interesting style and charming folk tales well know what to expect from his latest volume. His previous three books—*The Christmas Book, The Easter Book, The Holyday Book*—were all received with a delightful interest. Some have found in these books a pleasant way of entering into a deeper appreciation of the liturgical seasons of the year; some have found material to dramatize and enhance a lecture or sermon. What more, then, shall we say of the present volume? There is little new in this book. Aside from a re-arrangement of material, an occasional abridgment, scattered amplification, the omission of illustration, this handbook boasts of some fifty-odd additional pages of text. Its richest endowment is the convenience of consulting in a single volume what has already appeared in its three predecessors. There is, also, fuller reference citation for the scholar.

When consulting Father Weiser's section on individual Saints, few people will grieve over the omission of Sts. Vitus and Sebastian (previously included in *The Holyday Book*). Some, perhaps, will miss

his treatment of Sts. Michael, Barbara, Andrew, and Catherine. But the present reviewer will find it hard to forgive the author for his deletion of the heroic figure of St. George.

GEORGE R. GRAZIANO, S.J.

THEOLOGY AND LITERATURE

Theology and Modern Literature. *By Amos N. Wilder.* Cambridge: Harvard University Press, 1958. Pp. 145. $3.00.

It is perhaps by this time a truism to point out that the concept of separation of Church and State has had much to do with a long-standing separation between religion and the arts, but Professor Wilder, of the Harvard Divinity School, makes the point with force and understanding. Originally the William Belden Noble Lectures for 1956, these chapters have retained, happily, the verve and immediacy of the lecture form.

Professor Wilder discusses at length the breach that has existed between Christianity and the arts, and then proposes, first from the side of literature and then from the side of the Church (that is, Protestant Christianity), evidence of a new rapport that has been growing up between them during the past generation or two.

The most significant literature of our day, Wilder points out, deals with moral and metaphysical themes, and has frequently turned for its symbolism to the religious patterns of the past. Indeed he feels that "the deeper moral and spiritual issues of man today are often more powerfully canvassed by such writers than by theologians themselves." He turns for his examples to Eliot, Auden, Claudel, Fry, Joyce, Gide, Robert Lowell, Robert Penn Warren, as well as to the "long line of modern agnostics or rebels, from Blake and Shelley, Whitman and Melville, to D. H. Lawrence, Kafka, Yeats." Such writers are for him "a kind of lay order in Christendom, engaged in tasks which the official Church has not yet fully encountered or assumed."

The Church, for its part, has become more aware of the modern arts. A central chapter speaks of the basic and inescapable relationship that exists between the religious and the aesthetic orders of experience, emphasizing the fact that literary symbols are not mere decorative additions but rather the bearers of meaning and truth, and therefore of primary importance in both the religious and literary spheres.

A fine chapter on the role of the Cross in Christianity and in literature, with particular reference to Robinson Jeffers' *Dear Judas*, shows that "the agony of Christ is related to the law of suffering which runs through the whole story of life, human and sub-human." The theologian must make it clear, however, that "there is no proper foothold in the Christian story for man's persistent or recurrent morbidity . . . the Cross of Christ should be a fountain of health and not of morbidity." The important thing in the Passion, he feels, as in all the Gospels, is the divine transaction, "the revelation mediated—the operation of God in the event."

A further, and more striking example, of the tangency between religion and literature, Professor Wilder finds in a study of William Faulkner. He sees in Faulkner "a disclosure in dramatic terms of attenuated Christian society," in which the basic values of Christianity have been lost, leaving behind only the empty forms of religion, a vestigial code of morality. In Faulkner's novels of the breakdown of an inherited order, the decline and fall of the Compson and Sartoris families, the rise of the sub-human Snopeses—all representative of a larger cultural fatality—there is evident, as an "ultimate sounding board," a definite moral order, without which there could be neither revelation nor spiritual torment. There is religious affirmation even in Faulkner's most sweeping negation.

In all Wilder's excellent and wide-ranging discussion, there is only one major area in which Catholics will find themselves pulled up short. That is his treatment of the Catholic view of literature and art. He does well in accepting Maritain as the Catholic spokesman in aesthetic theory, and his references are to the point. But the basic and irreconcilable difference between the Protestant and Catholic views soon becomes apparent. Catholic writers labor under a grave handicap, Wilder feels, because they are tied to "a very special metaphysic, a radical dualism between nature and the supernatural," and that the definition of the relation of grace to nature "disparages any 'secular' art, in the good sense of that term." On the other hand, "the Protestant approach to art, as we see it, is not bound to any one type of metaphysics." Thus, inevitably, Wilder disparages Mauriac, Greene, Bernanos and Claudel, as writers who "stack the cards in favor of revelation;" the Catholic writers he accepts are the renegades: Péguy, Gide, Joyce, Cocteau. It seems odd that so honest and perceptive a thinker as Professor Wilder would have us buy dogmatic freedom at the expense of what we believe to be true.

Despite this Protestant-Catholic rift, the book stands firm. For the theologian, and especially for the critic and teacher of literature, there is much of value in Wilder's eloquent and highly literate statement.

J. Robert Barth, S.J.

ST. THOMAS ON BEING

The Metaphysics of St. Thomas Aquinas. *By Herman Reith,* C.S.C. Milwaukee: Bruce, 1958. Pp. xvii-403. $5.50.

This new textbook in Thomistic metaphysics by Father Reith, head of the philosophy department of Notre Dame, concentrates on presenting the authentic metaphysics of St. Thomas himself. Consequently, numerous, often lengthy direct quotations from various works of St. Thomas have been incorporated into the text; and the order of the book follows that found in Thomas' *Commentary on the Metaphysics* of Aristotle. In addition, the entire second half of the work, comprising almost two hundred pages, is devoted to selections from St. Thomas on the various topics of each chapter. Thus, the stress throughout is to

present to the reader the original content, order, and explanation of Thomas himself on metaphysics.

This method may be the practical solution to the problem of getting students of Thomistic philosophy into some direct contact with Thomas. So often they never get past the commentators. Yet, the solution also has its draw-backs: any selection from an author like Thomas is bound to depend to a certain extent upon the individual taste of the editor. While this normally is not a major obstacle, in the interpretation of a disputed subject such as analogy in Thomas, the selection of passages becomes the determining factor. Moreover, it may be questioned by some whether a group of direct translations from various works of Thomas will actually bring the modern student any closer to the mind of St. Thomas. The English translations of an article from the *Summa Theologiae* or of a chapter from the *Summa Contra Gentiles*, enumerating all the objections first and then the solutions, may well offer a psychological block to the less interested student (especially when contrasted with the flowing modern commentary in the text of the book) and be inadequate for the more interested and advanced undergraduate.

The text of the book is well done; the major points of St. Thomas' metaphysics are covered; and little time is spent on the less important, much disputed elements. Its usefulness to the budding metaphysician would be enhanced by a select up-to-date bibliography of modern works on Thomistic philosophy; and, perhaps, the text itself could include some mention of the various leading Thomistic philosophers and their attempts to put Thomistic philosophy in the forefront of the 20th century philosophical scene.

JOSEPH L. ROCHE, S.J.

MARRIAGE IN A PICTUREBACK

Marriage. A Fides Pictureback. Chicago: *Fides Publishers Association*, 1958. Pp. 64. $0.50.

Marriage, the first in the new Pictureback series of Fides, is, for the most part, a third reissue in a handier, reduced size (3¾" x 8¼") of the well-received larger (9¼" x 12"; 8¼" x 8¼") Rotogravure booklets of 1951. This high class pamphlet with its crisp printing, twenty-seven photographs and seven reproductions of the works of Giotto, Picasso, et al., will attract the modern laity; eleven highly readable and instructive chapters will hold their interest. Discussion questions for eight chapters and a Fides bibliography are also included. Scattered throughout the text, too, are nineteen inspiring "fillers": Christ Exalts the Role of Woman, The Wedding Ring, Marriage and Virginity, The Role of the Father, Beyond the Home, etc.

Young Christian men and women soon to be married will discover the vast horizons God's plan for marriage opens. Those already married will be helped to experience fully the profound mystery of their common life together.

ERWIN G. BECK, S.J.

STRUGGLE FOR THE PRESIDENCY

The Presidential Election of 1880. *By Herbert J. Clancy, S.J.* Chicago: Loyola University Press, 1958. Pp. 294. $4.00.

This monograph in the Jesuit Studies series offers us a clear and detailed account of the election of 1880, a contest that won for Garfield his brief occupancy of the White House. In a carefully worked out presentation Fr. Clancy considers first the general political development from the period of the Civil War up to this election, noting the growing dominance of the Republican party, the rising demand for Civil service reform, and the regeneration of the Democratic strength in the South. The author then treats in order the struggle for the nomination in both of the parties, the national conventions, and finally the campaign waged by both the Republicans and Democrats for the presidency. He indicates the decisive importance of the Republican change in strategy, from their attempt to identify the Democratic party with Southern interests and the Civil War (the "bloody shirt" issue), to a stress on the tariff question and the establishment of the idea that their party was the businessman's friend.

This is one of the closest and most interesting of the minor elections in American history. Both candidates were "dark horses," relatively unheard of on the national political scene before the conventions. Winfield Scott Hancock, the Democratic candidate, had never held an elective office. His unexpected chance for the presidency resulted from the surprising psychological effects of the nominating speech of Daniel Dougherty of Pennsylvania. Garfield had become Senator from Ohio in 1868 and was mainly known for his involvement in the Crédit Mobilier scandal. Garfield's success at the convention resulted from his oratorical ability, and political manipulations, which were handled in a most professional way.

In this study we are taken into the world of the "smoke-filled" rooms where political ambitions were created and shattered, onto the floor of the convention where the seizing of the opportune moment meant fame rather than obscurity, and onto the battle field of the New York Democratic contest where the giants, Tilden and John Kelly, struggled for mastery. This latter conflict resulted in Hancock's downfall and gave Garfield the presidency. Kelly failed to give solid support to the Democratic effort in this key state which all the politicians knew would determine the election, thus giving the Republicans the deciding electoral votes.

Although some historians might question the author's rather overly sympathetic attitude towards Garfield, and judge that not enough credit is given to the admirable qualities in the character of Hancock, all would agree that this study shows a diligent investigation of the sources, especially of the personal papers of the politicians of that day. The result is a clear and accurate picture of the election of 1880.

William J. Bosch, S.J.

PSYCHOLOGY FOR THE PRIEST

Psychopathic Personality and Neurosis. *By A. A. A. Terruwe, M.D.* Translated by Conrad W. Baars, M.D. and edited by Jordan Aumann, O.P. New York: P. J. Kenedy & Sons, 1958. Pp. 172, $3.50.

This translation of Dr. Terruwe's *Psychopathie en Neurose* is the first of her works to be made available to English readers. The work is explicitly directed to the confessor and spiritual director. It fills a gap in the psychological literature available to those who have the care of souls, by providing an account of psychopathic and neurotic personality types which is adapted to their needs and concerns.

Accordingly, the book is divided into two sections. The first section deals with psychopathic personalities, and divides them into several generally accepted categories: hysterical psychopaths, pathological liars, amoral psychopaths, hypomanic psychopaths, sexual psychopaths, and a selection of fringe types. In all of these discussions, the clinical profiles and case histories reveal the sure touch of a competent psychiatric practitioner. The insights into the dynamics of these pathological entities, the occasional judgments on the function of the priest and on his conduct in relating to these cases are exceptionally good.

The second section deals with neurotic types. A classification is given into hysterical, obsessive-compulsive, fear and energy types, in addition to a fear neurosis which is camouflaged by energy. The energy neurosis is presented as a newly determined neurotic type, but one cannot help but remark the similarity, if not equivalence, to Horney's power neurosis.

At several points, an attempt is made to express psychological dynamics in terms of Thomistic sense appetites. Neurosis and its primary process of repression are described in terms of a conflict between the concupiscible appetite and the irascible appetite ("utility appetite") (p. 95). We can hardly doubt that the sense appetites are intimately involved in these psychological mechanisms, but a correct account of abnormal dynamics in terms of these faculties of the soul must respect their proper function. It is the concupiscible appetites that have the *bonum utile* for object and not the irascible appetites. Fortunately such philosophic inaccuracies do not interfere with the real pastoral value of many of these analyses.

Two words of caution should be urged. The first is that the reader must keep it in mind that the treatment here is psychopathological. The cases analyzed here are abnormal, and the symptoms and characteristics developed in these pages should not be projected on to merely deviant patterns of normal behavior. This temptation is always to be reckoned with.

The second word of caution is a more theoretical one. There is a tendency in this work to fuse the psychological with the philosophical. There is an uncritical quickness to treat St. Thomas' formulations as scientific psychology, and conversely, to read Freud as if he had written

a philosophy of human nature. Such a confusion, which rests on the continuity of experiential data, ignores the formal, methodological character of the respective analyses and can do no better than distort both. Granted this basic distortion, the author is forced to her conclusion that "the theory of pan-sexualism can never be accepted by a Christian . . ." But if Freudian psychology is met precisely on the level of scientific theory, where it should and can be re-assessed, we can recognize it for what it is and not confuse it with the diverse and independent levels of religious commitment and philosophic intuition.

WILLIAM W. MEISSNER, S.J.

PATH THROUGH THE PSALMS

Reflections on the Psalms. *C. S. Lewis.* New York: Harcourt, Brace & Co., 1958. Pp. 151. $3.50.

The author begins his little book with an apology that he lays no claim to being an authority on the Psalms. His purpose in presenting his public with the book at all is the hope that he may have something to offer non-scholars which learned men in a field quite often miss themselves, or at least are often at a loss to explain to others. The author has succeeded in doing two things, both very admirably and clearly. First of all, without adopting a defensive tone, he has written an able defense of the Psalms which enables us to see and value their deeper spiritual significance without being frightened off by the obvious crudities and difficulties that we meet in them. Secondly, by placing our present-day ethics up against the strength and weakness of the older Hebrew morality, the author has revealed to us some of our own well-concealed Pharisaical practices.

The book is divided into three parts. There are three chapters explaining some of the harsher and more difficult themes running through the Psalms. Then chapters five through nine deal with themes of which Mr. Lewis is especially fond, as can be seen from the way in which he introduces this section: "Now let us stint all this, and speak of mirth." The third part, chapters ten to twelve, deals with the question of second meanings both in general and in the Psalms, what the author calls at times a spiritual or allegorical sense and what some Catholic scholars would call analogously the *sensus plenior*. There are two short appendices containing the text (Coverdale's translation) of some of the author's favorite Psalms and an index of the Psalms cited in the text.

In the first part of his book Mr. Lewis takes up the difficulties presented to the modern reader by these three themes: judgments, cursing, and death. While today we fear judgments, it may come as a surprise to us that the ancient Psalmist looked forward to them as a chance to vindicate himself for his good life. This outlook, if carried too far, can make for a proud man. Yet it protected the Jew in an area in which we are more vulnerable. Too often we pass over the shabby nature of our day-to-day treatment of people, provided we fulfill the main duties of life. So, too, with the vivid and outrageous curses we

come across in the Psalms: "When he is dead may his orphans be beggars," etc. We may all too easily be shocked at the Psalmist for his cold-bloodedness, yet we should feel uneasy at our own inability to feel indignation in the face of sin and great moral evil.

These few remarks will have to suffice for the purposes of a review. They are not enough to express the joy this reviewer found in reading the book.

ROBERT F. MCDONALD, S.J.

CATECHISM FOR THE YOUNG

A Catholic Catechism. New York: Herder & Herder, Inc., 1958. Pp. xvi-448. $2.00.

This translation of the *Katholischer Katechisms der Bistümer Deutschlands*, hailed by Father Hofinger as "the first catechism fully to take into consideration all the kerygmatic requirements of the modern catechetical movement," represents two decades of cooperative research, trial, and revision by Germany's leading catechists and theologians. In selection and emphasis as well as in presentation of material, the German Catechism gives the lie to the image which the word "catechism" usually conjures up for the American Catholic. For example, the content is proposed, not as a summary of "what a Catholic must believe," but as the "Good News of the Kingdom of God." It opens, not with an enumeration of our duties, but with an announcement of God's gift to us. Typically, the very first sentence reads: "It is our great good fortune that we are Christians."

Once such a tone is set at the beginning of each lesson, the body of the lesson is devoted to a simple and heavily Scriptural exposition followed by considerations or thought questions. Only then are the main ideas pinpointed for memory in two or three brief questions and answers. Thus, it is the questions and answers which serve the exposition, and not the other way around. Finally, the content of each lesson inspires various concluding sections, now in the form of practical suggestions and problems and now by relevant quotations or liturgical applications.

As its compilers readily admit, this catechism represents in many ways a compromise with tradition. Undoubtedly more advantageous than not is the retention of the traditional lists of the commandments and sacraments. Not as happy, perhaps, is the compromise in the overall order. The kerygmatic renewal has sought to present the Good News in a framework of love; teaching first God's gift to us (Creed & Sacraments); then, secondly, our return of love (Prayer & Commandments). This emphasis is not as clear as it could be in the German Catechism's compromise order: God & Redemption—Church & Sacraments—Commandments—Last Things. Though this book is a catechism rather than a reader, a summary rather than a source, and though it is explicitly intended for the sixth to eighth grade group, Jesuit preachers and teachers on all levels might be helped in their presentation of the Good News by the orientations and approaches of this catechetical landmark.

EDWARD V. STEVENS, S.J.

. . . AND OLD

Life In Christ: Instructions In The Catholic Faith. *By Rev. James Killgallon* and *Rev. Gerard Weber.* Life in Christ, Chicago, Ill. 1958. Pp. 286. Paper, $1.00.

A restoration of the Bible and the liturgy to their proper place, greater emphasis on the Church as the Mystical Body of Christ, the social implications of Catholicism, a positive approach to morality: these are some of the expressions that come to mind when one thinks of the kerygmatic revival in modern catechetics. Though *Life in Christ* does not represent the perfect realization of these ideals, it does indeed represent a milestone in catechetical literature available for use in the instruction of adult converts.

Those familiar with the widely praised *Katholischer Katechismus* will recognize a similarity in the general order of subject matter: God, our Father; creation; natural and supernatural life; the preparation for the Redeemer; Christ as teacher, high priest, king; the Church, the Mystical Body; the sacraments; prayer; the commandments; the Parousia. The pattern used in each lesson is also somewhat the same: an introductory passage from Scripture, a brief preview of the lesson, questions and answers, a concluding section with reflections on daily life and the Church's liturgy. Although questions and answers make up the greater part of the text, these will be seen as intended more for explanation than for memorization.

Apologetics is, for the most part, wisely avoided. Nevertheless, there is an evident need for care in qualifying the authors' answers to questions about "proofs" for the divinity, the Resurrection, the primacy, infallibility. Worthy of special note for convert instructors is the handling of such topics as Our Lady, the Mass, Scripture, evolution, the Protestant revolt, marriage, and sex. Each section is rounded off by a short but splendid bibliography, with a more extensive one at the end of the book.

Life in Christ will not be a substitute for careful instruction and explanation by directors of convert classes and other adult study groups. It will, however, be a most valuable tool in their task of spreading the "Good News."

Joseph G. Murray, S.J.